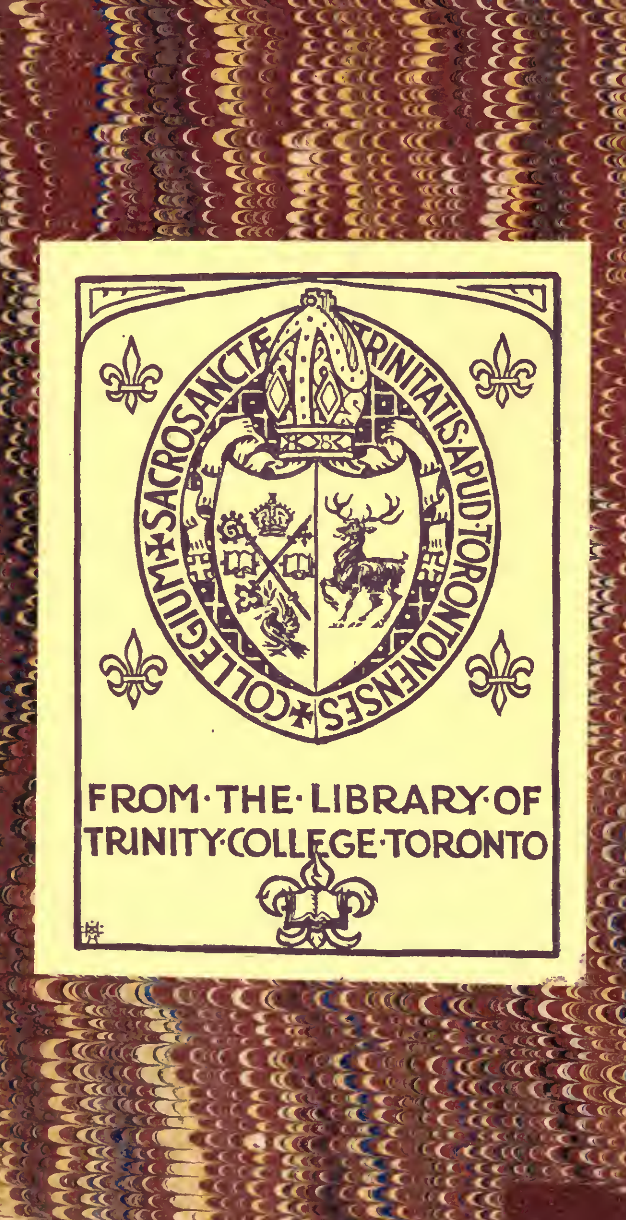
Cyril
The three epistles







COLLEGIUM SACROSANCTÆ TRINITATIS APUD TORONTONENSES
FROM·THE·LIBRARY·OF
TRINITY·COLLEGE·TORONTO



J. Harry, K.D.

THE THREE EPISTLES OF

S. CYRIL

ARCHBISHOP OF ALEXANDRIA

WITH REVISED TEXT AND ENGLISH TRANSLATION

EDITED BY

P. E. PUSEY, M.A.

Died 14 Jan. 1880. aet. 49.
only son of Dr. Pusey.

Ὁ θρόνος σου ὁ Θεὸς εἰς αἰῶνα αἰῶνος
Ἐν τῷ πλήθει τῆς δυνάμεώς σου ψεύσονταί σε οἱ ἐχθροί σου

SOLD BY

JAMES PARKER AND CO.

OXFORD AND 377 STRAND, LONDON

1872

OXFORD:

BY T. COMBE, M.A., E. B. GARDNER, E. PICKARD HALL, AND J. H. STACY,

PRINTERS TO THE UNIVERSITY.

PREFACE.

THE Three Epistles of S. Cyril (the Commencement of the new edition of that portion of his works which it is hoped will contain his writings relating to the Council of Ephesus) are here published by themselves for the use of the Theological School. They differ from S. Cyril's other writings, in that they have come down to us, like the Tome of Pope S. Leo, with the sanction of (one or more) Oecumenical[1] Councils and are consequently, these being the Act of the whole Church, binding on the whole Church. The former of the two Letters to Nestorius was read at the very opening of the Council of Ephesus, immediately after the recitation of the Nicene Creed (Actio prima initio t. iii. col. 1008 ed. Coleti). After approving this and reading Nestorius' reply and Pope S. Celestine's Letter to Nestorius, the last Letter of S. Cyril and the Alexandrine Council to Nestorius was read (Ib. col. 1048) and approved. The Council in the account sent by them to the Emperors of that memorable day (Ib. col. 1100) say, „And first „ comparing the Letters on the Faith of the Most Pious and Most „ Holy Arch-Bishop Cyril with this Exposition [the Nicene Creed] „ we found them consonant both in their doctrines and in their „ conceptions, and that his teaching was in nought estranged from „ that pious Exposition." In the second Action of the Council of Chalcedon (t. iv. col. 1212) the former Epistle to Nestorius, and the one to John of Antioch were read, the Council acclaiming its agreement therewith. By the acceptance therefore of this Council by the whole Church, the Letter to John of Antioch received, in

[1] See this stated at length of the two former in the Theological Defence for the Lord Bishop of Brechin, pp. 52, 53.

addition to the two others, the Authority of the Church. In the fourth Action of this Council very many of the Bishops in giving their Sanction to the Tome of Pope S. Leo said that they did so because it agreed with the Nicene Creed and that of Constantinople, and what was settled by the Holy Cyril in the Council of Ephesus. The Two Letters to Nestorius were again read over in the 6th Collation of the fifth General Council, and recited as Authority. The Bishops said of the Letter attributed to Ibas, which they were condemning, *Whoso receives it, receives not Cyril.* (Collatio vi fin. t. vi col. 176).

The former Letter to Nestorius as well as the latter was written by S. Cyril in Synod as he himself says of it (p. 16) that the Synod at Rome had approved *the Letters written to thy Piety by the Church of the Alexandrians.* The History of these Letters and their period, being fully given in Dr. Bright's History of the Church, with all the writer's skill in grouping and weaving together contemporaneous events in different parts of the Church, and in his vivid language, need not be told here.

The MSS. collated are as follows:—

V = Cod. Vat. 1431. membr. sec. xi, collated for this edition by the accurate collator Dr. Hugo Hinck, Ph. D.

w = Cod. Vindobonensis Theol. { Nessel 18 Lambec. 88 / Nessel 40 Lambec. 77 } bomb. sec. circ. xiv. (these two MSS. having formerly made up one volume). They were brought from the East by Augerius de Busbecke, Ambassador at Constantinople about the time of Queen Elizabeth. In the latter Epistle to Nestorius the affinity between V and w is so great as to indicate a common origin, but this does not run through the two MSS.

C = Cod. Coisl. 32 sec. xi.

I have used likewise the editio Commelina, published in 1591 from a good MS. which I have not identified but which has considerable affinity with C.

Besides these; for the first and last Epistles have been collated a MS. of the Council of Chalcedon viz.

x = Cod. Vindobonensis Historia Eccl. Ness. 27. Lamb. 57 sec. xi e fundo Aug. de Busbecke, and two others, viz.

g = Cod. Monac. 380 (olim Augustanus). bombycinus } Canones &c.
k = E e iv. 29 Univers. Cantabrigiensis sec. xii. } continentes

(g and k seem to have the same original).

In the great Letter to Nestorius

m = Cod. Reg. Paris 1308, sec. xv: a MS. of no importance.

From the Epistle to John of Antioch, the British Museum Cod. add. 14557, gives an early and very literal version (which I have called S). Dr. Wright in his Catalogue assigns this MS. to the 7th Century.

The Latin version of the two former Epistles is believed to be Marius Mercator's and so to be of co-eval antiquity with the Letters themselves, for he was an early opponent of Nestorius and a younger contemporary of the great S. Augustine. These Letters were published with Mercator's other works from two MSS., one in the Vatican, the other belonging to the Cathedral Church of Beauvais, by John Garnier, a Jesuit and great friend of Philip Labbe, one of the laborious Editors of the Councils, in 1673; and these two Letters were re-published ten years later from the same two MSS. by Stephen Baluz in his one volume of supplementary matter to the former editions of the Councils. In the former epistle there is a good deal of discrepancy between the two, which I cannot explain, as neither Editor gives in full the variances of the two MSS.

I have not re-collated these. Dr. Hugo Hinck had not at present identified the Vatican MS., and the one that belonged to Beauvais Cathedral, appears to be now lost. Of its MSS., a great number were taken to Paris and are now in the Imperial Library, the remainder were sold or destroyed at the Revolution as Canon Barraud informed me. If sold, it may hereafter be identified.

The Latin version of the Letter to John Archbishop of Antioch is from an old version of the Council of Ephesus, in Baluz.

OXFORD,
Sept. 1872.

S. CYRILLI

EPISTOLAE TRES OECUMENICAE.

Epist. 22 a Aub. Conc. Rom. t. i. 257. Conc. Eph. 74. ed. Comm.

ΕΠΙΣΤΟΛΗ ΤΟΥ ΑΓΙΟΥ

ΚΥΡΙΛΛΟΥ

ΠΡΟΣ ΝΕΣΤΟΡΙΟΝ.

Τῷ εὐλαβεστάτῳ καὶ θεοφιλεστάτῳ συλλειτουργῷ Νεστορίῳ Κύριλλος ἐν Κυρίῳ χαίρειν.

ΚΑΤΑΦΛΥΑΡΟΥΣΙ μὲν, ὡς μανθάνω, τινὲς τῆς ἐμῆς ὑπολήψεως ἐπὶ τῆς σῆς θεοσεβείας· καὶ τοῦτο συχνῶς, τὰς
b τῶν ἐν τέλει συνόδους καιροφυλακοῦντες μάλιστα, καὶ τάχα που καὶ τέρπειν οἰόμενοι τὴν σὴν ἀκοήν· καὶ ἀβουλήτους πέμπουσι φωνὰς, ἠδικημένοι μὲν οὐδὲν, ἐλεγχθέντες δὲ καὶ τοῦτο χρηστῶς· ὁ μὲν, ὅτι τυφλοὺς ἠδίκει καὶ πένητας· ὁ δὲ, ὡς μητρὶ ξίφος ἐπανατείνας· ὁ δὲ, θεραπαίνῃ συγκεκλοφὼς χρυσίον ἀλλότριον, καὶ τοιαύτην ἐσχηκὼς ἀεὶ τὴν ὑπόληψιν, ἣν οὐκ ἂν εὔξαιτό τις συμβῆναί τισι καὶ τῶν λίαν ἐχθρῶν. πλὴν οὐ πολὺς τῶν τοιούτων ὁ λόγος ἐμοὶ,
c ἵνα μήτε ὑπὲρ τὸν δεσπότην καὶ διδάσκαλον, μήτε μὴν ὑπὲρ τοὺς πατέρας τὸ τῆς ἐνούσης ἐμοὶ βραχύτητος ἐκτείνοιμι μέτρον. οὐ γὰρ ἐνδέχεται τὰς τῶν φαύλων διαδράναι σκαιό-

Codices C.V.w. et (Conc. Chalcedonensem continentes) g.k.x. 1–3. Tit. w fol. 1. ἡ ἐπιστολὴ τοῦ μακαρίου κυρίλλου πρὸς νεστόριον x. Ἀντίγραφον ἐπιστολῆς γραφείσης παρὰ τοῦ θεοφιλεστάτου ἐπισκόπου ἀλεξανδρείας κυρίλλου πρὸς νεστόριον ἐπίσκοπον μηνὶ μεχὶρ ἰνδικτιῶνος τρισκαιδεκάτης g.k. Nihil exhibent C.V. Comm. 4. θεοφιλεστάτῳ] θεοσεβεστάτῳ V. 5. ἐν κυρίῳ χαίρειν om. V. 6. μανθάνω Codd. omnes, Comm. Edd. mg. ἀκούω Edd.

EPISTOLA SECUNDA

SANCTI CYRILLI EPISCOPI

AD NESTORIUM.

E versione Marii Mercatoris, ex opp. t. ii. 45. ed. Garnerii Paris. 1673.

GARRIUNT, sicut audio, quidam de existimatione mea apud religionem tuam, et hoc frequenter, conventuum opportuna tempora aucupantes, forsitan arbitrantes delectare se aures tuas, adversum nos inconditas voces emittunt; qui laesi quidem in nullo sunt, objurgati autem a nobis, et hoc leniter: unus quod caecos et pauperes vexabat injuria; alter quod contra matrem evaginaverat gladium; tertius quia cum ancilla aurum furatus sit alienum, et quia talem semper habuerit existimationem, qualem nullus provenire vel gravissimis inimicis optaverit.

Verum non mihi de talibus sermo est, ut neque supra dominum et magistrum, neque supra patres, pusillitatis quae mihi inest modus excrescat: non enim facile est cuiquam, licet vitam suam

7. *εὐλαβείας* g.k. 9. *καὶ* prius om. w. 10. *πεπόμφασι* C. Comm. 11. *χρηστῶς* Codd. omnes, Edd. mg. *χρησίμως* Comm. Edd. *ἠδίκει* Edd. cum Codicibus et Comm. *ἠδίκησα* Edd. mg. 12. *μοι* pro *μητρὶ* g.k. 13. *τὴν* om. g.k. 14. *τισι—ἐχθρῶν*] *καὶ τῷ λίαν ἐχθρῷ* g.k. 15. *ὁ* om. g.k. *ὁ λόγος τῶν τοιούτων* inverso ordine C. Comm. 16. *διδ. καὶ δεσπ.* C. Comm. 17. *ἐμοὶ* C.V.w.x. Comm. *μοι* g. Edd. *ἐκτείνοιμι* Edd. cum Codicibus. *ἐκτείνοιτο* Edd. mg. Comm.

Rom. iii. 14. τητας, ὡς ἂν ἕλοιτό τις διαβιοῦν. ἀλλ' ἐκεῖνοι μὲν ἀρᾶς καὶ
πικρίας μεστὸν ἔχοντες τὸ στόμα, τῷ πάντων ἀπολογήσον-
ται Κριτῇ· τετράψομαι δὲ πάλιν ἐγὼ πρὸς τὸ ὅτι μάλιστα
πρέπον ἐμαυτῷ, καὶ ὑπομνήσω καὶ νῦν, ὡς ἀδελφὸν ἐν
d Χριστῷ, τῆς διδασκαλίας τὸν λόγον καὶ τὸ ἐπὶ τῇ πίστει
φρόνημα μετὰ πάσης ἀσφαλείας ποιεῖσθαι πρὸς τοὺς λαούς·
S. Matth. xviii. 6. ἐννοεῖν τε ὅτι τὸ σκανδαλίσαι καὶ μόνον ἕνα τῶν μικρῶν
τῶν πιστευόντων εἰς Χριστὸν, ἀφόρητον ἔχει τὴν ἀγανάκ-
τησιν· εἰ δὲ δὴ πληθὺς εἴη τοσαύτη τῶν λελυπημένων, πῶς
οὐχ ἁπάσης εὐτεχνίας ἐν χρείᾳ καθεστήκαμεν, πρός γε τὸ
δεῖν ἐμφρόνως περιελεῖν τὰ σκάνδαλα, καὶ τὸν ὑγιᾶ τῆς
e πίστεως κατευρύναι λόγον τοῖς ζητοῦσι τὸ ἀληθές; ἔσται
δὲ τοῦτο καὶ μάλα ὀρθῶς, εἰ τοῖς τῶν ἁγίων πατέρων περι-
τυγχάνοντες λόγοις, περὶ πολλοῦ τε αὐτοὺς ποιεῖσθαι σπου-
2 Cor. xiii. 5. δάζοιμεν, καὶ δοκιμάζοντες ἑαυτοὺς, εἰ ἐσμὲν ἐν τῇ πίστει,
258 R. κατὰ τὸ γεγραμμένον, ταῖς ἐκείνων ὀρθαῖς καὶ ἀνεπιλήπτοις
δόξαις τὰς ἐν ἡμῖν ἐννοίας εὖ μάλα συμπλάττοιμεν.

Ἔφη τοίνυν ἡ ἁγία καὶ μεγάλη σύνοδος, αὐτὸν τὸν ἐκ
23 A. a Θεοῦ καὶ Πατρὸς κατὰ φύσιν γεννηθέντα Υἱὸν μονογενῆ,
τὸν ἐκ Θεοῦ ἀληθινοῦ Θεὸν ἀληθινὸν, τὸ φῶς τὸ ἐκ τοῦ
φωτὸς, τὸν δι' οὗ τὰ πάντα πεποίηκεν ὁ Πατὴρ, κατελθεῖν,
σαρκωθῆναι, ἐνανθρωπῆσαι, παθεῖν, ἀναστῆναι τῇ τρίτῃ
ἡμέρᾳ, καὶ ἀνελθεῖν εἰς οὐρανούς. τούτοις καὶ ἡμᾶς ἕπεσθαι
δεῖ καὶ τοῖς λόγοις καὶ τοῖς δόγμασιν, ἐννοοῦντας τί τὸ
σαρκωθῆναι καὶ ἐνανθρωπῆσαι δηλοῖ τὸν ἐκ Θεοῦ Λόγον·
b οὐ γάρ φαμεν, ὅτι ἡ τοῦ Λόγου φύσις μεταποιηθεῖσα γέγονε
σὰρξ, ἀλλ' οὐδὲ ὅτι εἰς ὅλον ἄνθρωπον μετεβλήθη, τὸν
ἐκ ψυχῆς καὶ σώματος· ἐκεῖνο δὲ μᾶλλον, ὅτι σάρκα ἐψυ-

3. Κριτῇ] + Θεῷ g.k. 4. πρέπων V. 5. Χριστῷ Codices. κυρίῳ Comm. Edd. Θεῷ Edd. mg. cum codicibus recentioribus duobus pluribusve. 7. δὲ pro τε g.k. ται (sic) V. ἕνα καὶ μόνον inverso ordine C. Comm. μόνων V. 8. τῶν] τούτων τῶν x. 9. δὴ om. w.x. 10. γε C.V.w.x. Comm. τε g. Edd. 11. ὑγιῆ C.g.k. 12. κατευθῦναι x. κατευθύναι g. 13. καὶ om. g. τοῦτο post ὀρθῶς transponunt C. Comm. 14. τε om. g.k. σπουδάζοιμεν V.w.x. σπουδάζομεν C.g. Comm. Edd. 15. δοκιμάζομεν V. εἰ om. C. 16. ταῖς] καὶ ταῖς w. ἀνεπιλήπτοις C.w.x.g. Comm. Edd. ἀνεπιπλήκτοις V. Edd.

habeat circumspectam, nequam hominum maledicta vitare, sed illi *maledictione et amaritudine plenum os habentes*, reddent quandoque omnium judici rationem.

Convertar autem nunc ego ad id, quod me maxime decet; et commonebo te, etiam nunc, tanquam fratrem in Christo, de doctrinae ratione, et sensu fidei cum omni cautela plebibus praedicando: exhortabor quoque cogitare debere, quia *si offendatur unus de pusillis
illis qui credunt in Christum,* quam sit intolerabilis indignatio Dei. 46
Si vero sit multitudo laesorum, quomodo, quaeso, non omni arte studendum est, ut prudenter auferatur offensio, et sanae fidei ratio insinuetur exposcentibus veritatem?

Est autem hoc recte faciendum, si sanctorum Patrum libros legentes, magni eos momenti esse fateamur; et *probantes nosmetipsos, si sumus in fide*, secundum quod scriptum est, illorum dictis et irreprehensibilibus definitis nostros sensus plene atque optime roboremus.

Sanctum ergo illud et magnum Patrum concilium, ipsum de Deo Patre genitum secundum naturam, unicum Filium, Deum de Deo vero, lumen de lumine, per quem omnia creavit Pater, descendisse, incarnatum esse, atque hominem factum resurrexisse tertia die, et in caelum ascendisse, definivit.

Haec etiam nos scita hac ratione sequentes, quid significet, incarnatum esse illud Dei Verbum de Deo, videamus. Neque vero dicimus, quia Dei natura transformata facta sit caro; neque quia in totum hominem, qui est ex anima et corpore, commutata sit: sed illud potius sentimus, quod carnem animatam, anima videlicet

mg. 17. *εὐνοίας* (sic) C. *συμπλάττοιμεν* C.V.w.x. Comm. *συμπλάττομεν* Edd. 19. *καὶ* assumptum ex C.V.w.g.k. Comm. deest in x. *γεννηθέντα κατὰ φύσιν* inverso ordine x. 21. *ἐποίησεν* g.k. *κατελθεῖν*] *ἐστὶν κατελθεῖν* (sic) C. 22. *σαρκωθῆναι*] + *τε καὶ* Edd. invitis libris, Comm. *παθεῖν*] + *καὶ* g.k. 23. *εἰς*] + *τοὺς* g.k. *τούτοις*] + *δὲ* Edd. invitis libris, Comm. Statim *καὶ* om. V. 24. *δεῖν* V. 25. *Θεοῦ*] + *Θεὸν* k. invito g. 26—p. 8, 20 citat Euthymius, Panopl. Dogm. tit. xiv. 26. *μεταποιεῖσθαι* (sic) C. 27. *οὐδ'* V.g. 28. *τοῦ σώματος* Euth. *ἐψυχωμένην* Codd. Euth. *ἐμψυχ.* g. Comm. Edd.

χωμένην ψυχῇ λογικῇ ἑνώσας ὁ Λόγος ἑαυτῷ καθ' ὑπό-
στασιν ἀφράστως τε καὶ ἀπερινοήτως, γέγονεν ἄνθρωπος
καὶ κεχρημάτικεν υἱὸς ἀνθρώπου, οὐ κατὰ θέλησιν μόνην ἢ
εὐδοκίαν, ἀλλ' οὐδὲ ὡς ἐν προσλήψει προσώπου μόνου·
καὶ ὅτι διάφοροι μὲν αἱ πρὸς ἑνότητα τὴν ἀληθινὴν συνενε-
c χθεῖσαι φύσεις, εἷς δὲ ἐξ ἀμφοῖν Χριστὸς καὶ Υἱός· οὐχ ὡς
τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, ἀπο-
τελεσασῶν δὲ μᾶλλον ἡμῖν τὸν ἕνα Κύριον καὶ Χριστὸν καὶ
75 C. Υἱὸν θεότητός τε καὶ ἀνθρωπότητος, διὰ τῆς ἀφράστου καὶ
ἀποῤῥήτου πρὸς ἑνότητα συνδρομῆς. οὕτω τε λέγεται, καί-
τοι πρὸ αἰώνων ἔχων τὴν ὕπαρξιν καὶ γεννηθεὶς ἐκ Πατρὸς,
γεννηθῆναι καὶ κατὰ σάρκα ἐκ γυναικὸς, οὐχ ὡς τῆς θείας
d αὐτοῦ φύσεως ἀρχὴν τοῦ εἶναι λαβούσης ἐν τῇ ἁγίᾳ παρθένῳ,
οὔτε μὴν δεηθείσης ἀναγκαίως δι' ἑαυτὴν δευτέρας γεννή-
σεως μετὰ τὴν ἐκ Πατρός· ἔστι γὰρ εἰκαῖόν τε ὁμοῦ καὶ
ἀμαθὲς τὸν ὑπάρχοντα πρὸ παντὸς αἰῶνος καὶ συναΐδιον τῷ
Πατρὶ, δεῖσθαι λέγειν ἀρχῆς τῆς εἰς τὸ εἶναι δευτέρας· ἐπειδὴ
δὲ δι' ἡμᾶς καὶ διὰ τὴν ἡμετέραν σωτηρίαν ἑνώσας ἑαυτῷ ὁ
Λόγος καθ' ὑπόστασιν τὸ ἀνθρώπινον, προῆλθεν ἐκ γυναι-
e κὸς, ταύτῃτοι λέγεται γεννηθῆναι σαρκικῶς. οὐ γὰρ πρῶτον
ἄνθρωπος ἐγεννήθη κοινὸς ἐκ τῆς ἁγίας παρθένου, εἶθ' οὕτω
καταπεφοίτηκεν ἐπ' αὐτὸν ὁ Λόγος· ἀλλ' ἐξ αὐτῆς μήτρας
ἑνωθεὶς, ὑπομεῖναι λέγεται γέννησιν σαρκικὴν, ὡς τῆς ἰδίας
σαρκὸς τὴν γέννησιν οἰκειούμενος. οὕτω φαμὲν αὐτὸν καὶ
παθεῖν καὶ ἀναστῆναι· οὐχ ὡς τοῦ Θεοῦ Λόγου παθόντος
εἰς ἰδίαν φύσιν ἢ πληγὰς ἢ διατρήσεις ἥλων ἤγουν τὰ
ἕτερα τῶν τραυμάτων· ἀπαθὲς γὰρ τὸ θεῖον ὅτι καὶ ἀσώμα-

1. ὁ Λόγος ante ἑνώσας C., post ἑαυτῷ transponunt g.k. 2. τε om. Euth. 3. οὐ] οὐδὲ g.k. ἢ εὐδοκίαν om. Euth. 5. συνενεχθεῖσαι V.w.x.g. Euth. Comm. συναχθεῖσαι C. Edd. 6. δὲ] + καὶ k invito g. ἀμφοῖν] ἀμφοτέρων Edd. repugnantibus libris, Euth. Comm. 8. ἡμῖν μᾶλλον inverso ordine g.k. Κύριον καὶ Libri, Euth. κύριον ἰησοῦν καὶ Comm. κύριον Ἰησοῦν Edd. 10. τε om. V.g.k. Comm. 11. πρὸ αἰώνων C.w.x. Comm. Edd. προαιώνιον g.k. Euth. ἐκ] + τοῦ g.k.x. 12. καὶ om. Euth. Statim κατὰ σάρκα om. C. 13. λαβούσης w.x.g.k. Euth. Edd. λαχούσης C. Comm. Edd. mg. Statim ἐκ τῆς ἁγίας παρθένου Euth. 14. οὐδὲ g.k. 15. εἰκαῖον] τοῦτο εἰκαῖον Euth.

rationali, uniens sibimet substantialiter vel essentialiter Deus Verbum, inenarrabiliter atque inscrutabiliter factus homo, appellatus est Filius hominis, non tantum secundum voluntatem, aut bonum placitum, nec sicut in personae tantummodo susceptione, sed quia diversae ad veram unitatem convenere naturae, unusque extitit ex utraque Christus et Filius: non quod naturarum per unitatem diversitas consumpta sit, sed iisdem naturis deitate atque humanitate per ineffabilem et secretum ad unitatem concursum, perficientibus unum, et Dominum, et Christum, et Filium.

Et sic quamvis ante saecula habeat existentiam, quia est natus ex Deo Patre; dicitur tamen natus etiam ex muliere secundum carnem: non quod ejus divina natura, [in qua consubstantivus, vel coessentialis, id est, *ὁμοούσιος* est Patri,] in sancta Virgine initium, ut esset, acceperit; neque quod ex necessitate propter seipsum secunda eguerit nativitate, post primam ex Patre: est enim impium, imperitumque id sentire, ante saecula existentem et consempiternum Patri, ut esset, secundo dicere initio eguisse; sed quod **47** propter nos et propter nostram salutem, substantialiter vel essentialiter, unito sibi homine, ex muliere processerit, hoc modo dicitur natus esse etiam carnaliter.

Haec verba desunt Graece.

Non enim de sancta Virgine homo primum est natus, aut etiam in illa conceptus, atque in eum ita natum supervenit Verbum Patris; sed ex ipso atque in ipso utero unitum sustinuisse creditur et dicitur nativitatem carnalem, propriam ejusdem carnis nativitatem sibimet deputans.

Sic ipsum dicimus et passum esse et resurrexisse, non quod Verbum Dei in sua natura sit passum, aut plagas aut clavorum vim senserit, aut caetera vulnerum tormenta pertulerit; (impassibilis

16. *ἀμαθέστατον* x. 17. *ἐπεὶ δὲ* w. 18. *διὰ* om. w.g. *ὁ Λόγος* assumptum ex w.x. 19. *καθ' ὑπόστασιν* om. C., post *ἀνθρώπινον* transponit Comm. 20. *τοι* om. w. 21. *ὁ τοῦ Θεοῦ* pro *οὕτω*, *ὁ* lin. sq. omittens Euth. 22. *αὐτῆς*] + *δὲ τῆς* g.k., + *τῆς* Euth. 23. *ἑνωθεὶς*] *γεννηθεὶς* C. *ὑπομεμενηκέναι* Euth. *σαρκικὴν ὡς* om. g.k. *οἰκείας* pro *ἰδίας* g.k. 24. *οἰκειούμενος* om. g.k. 24—p. 8, 4 citat Cat. in S. Lucam Niketiana in bibl. Vatopedhiensi Montis Sancti 76 (sec. xi. vel xii.) fol. 496 v. *καὶ* om. w. 25. *λόγου* om. x. 26. *εἰς*] + *τὴν* Euth. *τρήσεις* Euth. Statim *τῶν* addit Cat. *γοῦν* om. w.x. invita Cat.

24 A. a τον· ἐπειδὴ δὲ τὸ γεγονὸς αὐτοῦ ἴδιον σῶμα πέπονθε, ταῦτα
πάλιν αὐτὸς λέγεται παθεῖν ὑπὲρ ἡμῶν· ἦν γὰρ ὁ ἀπαθὴς ἐν
τῷ πάσχοντι σώματι. κατὰ τὸν ἴσον δὲ τρόπον καὶ ἐπὶ τοῦ
τεθνάναι νοοῦμεν. ἀθάνατος μὲν γὰρ κατὰ φύσιν καὶ ἄφθαρ-
τος καὶ ζωὴ καὶ ζωοποιός ἐστιν ὁ τοῦ Θεοῦ Λόγος· ἐπειδὴ
Heb. ii. 9. δὲ τὸ ἴδιον αὐτοῦ πάλιν σῶμα χάριτι Θεοῦ, καθά φησιν ὁ
Παῦλος, ὑπὲρ παντὸς ἐγεύσατο θανάτου, λέγεται παθεῖν
59 R. αὐτὸς τὸν ὑπὲρ ἡμῶν θάνατον· οὐχ ὡς εἰς πεῖραν ἐλθὼν
b τοῦ θανάτου, τό γε ἧκον εἰς τὴν αὐτοῦ φύσιν· ἀποπληξία γὰρ
τοῦτο λέγειν ἢ φρονεῖν· ἀλλ' ὅτι, καθάπερ ἔφην ἀρτίως, ἡ
σὰρξ αὐτοῦ ἐγεύσατο θανάτου. οὕτω καὶ ἐγηγερμένης αὐτοῦ
τῆς σαρκὸς, πάλιν ἡ ἀνάστασις αὐτοῦ λέγεται, οὐχ ὡς πε-
σόντος εἰς φθοράν· μὴ γένοιτο· ἀλλ' ὅτι τὸ αὐτοῦ πάλιν
ἐγήγερται σῶμα. οὕτω Χριστὸν ἕνα καὶ Κύριον ὁμολογή-
σομεν, οὐχ ὡς ἄνθρωπον συμπροσκυνοῦντες τῷ Λόγῳ, ἵνα
c μὴ τομῆς φαντασία παρεισκρίνηται, διὰ τοῦ λέγειν τό Σύν·
ἀλλ' ὡς ἕνα καὶ τὸν αὐτὸν προσκυνοῦντες, ὅτι μὴ ἀλλότριον
τοῦ Λόγου τὸ σῶμα αὐτοῦ, μεθ' οὗ καὶ αὐτὸς συνεδρεύει
τῷ Πατρί· οὐχ ὡς δύο πάλιν συνεδρευόντων υἱῶν, ἀλλ' ὡς
ἑνὸς καθ' ἕνωσιν μετὰ τῆς σαρκός. ἐὰν δὲ τὴν καθ' ὑπό-
στασιν ἕνωσιν ἢ ὡς ἀνέφικτον ἢ ὡς ἀκαλλῆ παραιτώμεθα,
ἐμπίπτομεν εἰς τὸ δύο λέγειν υἱούς· ἀνάγκη γὰρ πᾶσα διο-
ρίσαι, καὶ εἰπεῖν τὸν μὲν, ἄνθρωπον ἰδικῶς, τῇ τοῦ Υἱοῦ
d κλήσει τετιμημένον· ἰδικῶς δὲ πάλιν, τὸν ἐκ Θεοῦ Λόγον,
υἱότητος ὄνομά τε καὶ χρῆμα ἔχοντα φυσικῶς.

Οὐ διαιρετέον τοιγαροῦν εἰς υἱοὺς δύο τὸν ἕνα Κύριον
Ἰησοῦν Χριστόν. ὀνήσει δὲ κατ' οὐδένα τρόπον τὸν ὀρθὸν

1. ἴδιον ante αὐτοῦ transponunt g.k. Comm., post σῶμα Euthymius. 2. αὐτὸς πάλιν inverso ordine g.k. 4. τεθνηκέναι Euth. μὲν deest in Edd., invitis libris, Euth. Comm. 5. τοῦ Θεοῦ] ἐκ Θεοῦ Edd. mg. invitis libris. 6. τὸ ἴδιον αὐτοῦ [αὖ (sic) V.] πάλιν hoc ordine C.V. Comm. πάλιν ante τὸ tr. Edd. χάριτι Θεοῦ om. C. 7. Παῦλος] ἀπόστολος g.k. 8. αὐτὸς παθεῖν inverso ordine g.k. Statim τὸν om. V. 10. ὅτι καθάπερ ἔφην ἀρτίως] ὅπερ ἔφην ἀρτίως ὅτι g.k. ἡ σὰρξ] + ἡ (sic) C. Euthymii codex unus. 11. αὐτοῦ alt. om. g. 12. πεσόντος] + αὐτοῦ Euth. 13. διαφθορὰν Euth. 14. ὁμολογήσομεν C.x. Comm. Edd. ὁμολογήσωμεν V.g. ὁμολογοῦμεν w. Euthymii

est quippe divinitas, siquidem etiam incorporea) sed quoniam, quod ei proprium factum est, corpus est passum, haec ipse pro nobis dicitur passus: erat enim ille qui impassibilis est, in eo corpore quod patiebatur.

Hoc modo et mortuum intelligimus, quamvis immortalis sit secundum naturam, et incorruptibilis, et vita, et vivificator, Deus Verbum; sed quoniam iterum proprium ejus corpus, *gratia Dei*, sicut dixit apostolus Paulus, *pro omnibus gustavit mortem:* non quod ad ejus haec pertinerent naturam, (namque hoc sentire vel dicere, summae dementiae est) sed quia, sicut paulo ante dixi, caro ejus gustavit mortem.

Sic etiam resurgente carne, iterum ejus resurrectio dicitur, non quod inciderit in corruptionem, absit, sed quia quod resurrexit corpus ejus est.

Sic unum Christum et Dominum confitemur, non tanquam coadorantes hominem Verbo Dei, ne unius syllabae occasione, id est, CUM, fictio intellectus vel cogitatio nobis obrepat; sed tanquam unum et eundem in utroque adoremus, quia non est alienum corpus a Verbo, cum quo sedet ad dexteram Patris. Non iterum tanquam duobus considentibus filiis, sed tanquam uno secundum unitatem cum carne. Si enim illam substantialem unitatem tanquam vel impossibilem, vel indecentem, declinemus, incipimus duos filios confiteri: omnino enim necesse est separare, et dicere hominem quidem speciali vocabulo filii honoratum; illud vero Dei Verbum proprie filii nomen reipsa naturaliter possidere.

Unio hypostatica.

Non igitur in duos filios dividendus est unus et idem Dominus 48
noster JESUS CHRISTUS: nullo enim modo rectam fidei rationem,

codices nonnulli. 16. *παρεισκρίνῃ* g. *παρεισκρίνοιτο* Euth. 18. *αὐτὸς* w.x. *αὐτὸ* [i. e. *σῶμα*] C prius scriptum: Euthymii codex unus [verba *καὶ αὐτ.* omittentibus codicibus duobus] Comm. *αὐτοῦ* g.k. *αὐτῷ* C ex corr. Edd. 20. *τῆς*] + *ἰδίας* Comm. Edd., + *ἰδίας αὐτοῦ* V. invitis w.x.g.k. Euth. 21. *παραιτούμεθα* Comm. Edd. invitis libris. 22. *δύο λέγειν* w. Comm. Edd. *λέγειν δύο* C.x.g.k. 23. *Υἱοῦ*] *Θεοῦ* g.k. 24. *Θεοῦ*] + *Θεὸν* g. 26. *δύο υἱοὺς* inverso ordine V. 27—p. 10, 4 citat Syriace et Cod. Mus. Brit. add. 14532 (testimonia continens) fol. 27. *ὀνήσει δὲ* C.V.w.x.g. Comm. Edd. mg. *ὠφέλησε* Edd. *οὐδὲν* pro *οὐδένα τρόπον* C.

τῆς πίστεως λόγον εἰς τὸ οὕτως ἔχειν, κἂν εἰ προσώπων
ἕνωσιν ἐπιφημίζωσί τινες· οὐ γὰρ εἴρηκεν ἡ γραφὴ, ὅτι ὁ
S. Joan. i. 14. Λόγος ἀνθρώπου πρόσωπον ἥνωσεν ἑαυτῷ, ἀλλ' ὅτι γέγονε
σάρξ. τὸ δὲ σάρκα γενέσθαι τὸν Λόγον, οὐδὲν ἕτερόν ἐστιν,
Heb. ii. 14. εἰ μὴ ὅτι παραπλησίως ἡμῖν μετέσχεν αἵματος καὶ σαρκὸς,
e ἴδιόν τε σῶμα τὸ ἡμῶν ἐποιήσατο, καὶ προῆλθεν ἄνθρωπος
ἐκ γυναικός· οὐκ ἀποβεβληκὼς τὸ εἶναι Θεὸς καὶ τὸ ἐκ Θεοῦ
γεννηθῆναι Πατρὸς, ἀλλὰ καὶ ἐν προσλήψει σαρκὸς με-
μενηκὼς ὅπερ ἦν. τοῦτο πρεσβεύει πανταχοῦ τῆς ἀκριβοῦς
πίστεως ὁ λόγος· οὕτως εὑρήσομεν τοὺς ἁγίους πεφρονηκό-
τας πατέρας· οὕτω τεθαῤῥήκασι θεοτόκον εἰπεῖν τὴν ἁγίαν
25 A. a παρθένον· οὐχ ὡς τῆς τοῦ Λόγου φύσεως ἤτοι τῆς θεότητος
αὐτοῦ τὴν ἀρχὴν τοῦ εἶναι λαβούσης ἐκ τῆς ἁγίας παρθένου·
ἀλλ' ὡς γεννηθέντος ἐξ αὐτῆς τοῦ ἁγίου σώματος, ψυχω-
θέντος λογικῶς, ᾧ καὶ καθ' ὑπόστασιν ἑνωθεὶς ὁ Λόγος,
γεννηθῆναι λέγεται κατὰ σάρκα.

Ταῦτα καὶ νῦν ἐξ ἀγάπης τῆς ἐν Χριστῷ γράφων παρα-
καλῶ ὡς ἀδελφὸν καὶ διαμαρτύρομαι ἐνώπιον τοῦ Χριστοῦ
b καὶ τῶν ἐκλεκτῶν ἀγγέλων, ταῦτα μεθ' ἡμῶν καὶ φρονεῖν
καὶ διδάσκειν· ἵνα σώζηται τῶν ἐκκλησιῶν ἡ εἰρήνη, καὶ τῆς
ὁμονοίας καὶ ἀγάπης ὁ σύνδεσμος ἀῤῥαγὴς διαμένῃ τοῖς
ἱερεῦσι τοῦ Θεοῦ.

1. εἰ] εἰς w.g.k. ἢ C. 2. ἐπιφημίζωσι Libri. ἐπιφημίζουσί Edd. ἐπιζημιώσωσι (sic) Comm. 3. αὐτῷ C. 5. μετέσχεν] κεκοινώνηκεν C. 6. τε C.w.x.g.k. τὸ V. δὲ Comm. Edd. 8. γεννηθῆναι] γεγεννῆσθαι Edd. invitis libris, Comm. 10. εὑρήσωμεν V. 11. τεθαῤῥήκασι C.w.x. τεθαρσήκασι g. Edd. Comm. εἰπεῖν θεοτόκον inverso ordine C. 12. τῆς alt. om. V. 13. λαχούσης V. 14. γεννηθέντα ἐξ αὐτοῦ (sic) C. ψυχωθέντα (sic) C. Statim τε addunt Comm. Edd., repugnantibus libris. 15. καὶ om. V. 16. γεννηθῆναι w.x.

sic se habere et sic sentire, adjuvat; etiamsi quispiam personarum diffamandam putaverit unitatem, quia non dixit Scriptura, quod Dei Verbum hominis sibi personam univit, sed quia factum est caro: factum autem esse Verbum carnem, nihil est aliud, nisi quia nobis similis et comparatus, carnis quoque et sanguinis particeps, factus est noster, suumque fecit corpus nostrum, et processit homo. (desunt)

Super hoc legatione quasi fungitur ubique sanae ac liquidissimae fidei ratio; sic invenimus sanctos sapuisse Patres; sic fidenter Dei puerperam, id est, Θεοτόκον pronuntiaverunt Virginem sanctam: non quod natura Verbi Dei vel divinitas ejus ex illa, ut esset, initium sumpserit, sed tanquam ex ipsa sumpto corpore anima rationali animato, cui secundum essentiam unitus Deus Verbum, secundum carnem creditur natus.

Haec atque hujusmodi ex caritate Christi scribo, te deprecans tanquam fratrem, et obtestans in conspectu Dei et electorum angelorum hortor, haec te nobiscum et sapere et docere, ut Ecclesiarum salva sit pax et concordia, caritatisque vinculum indissolubile permaneat inter sacerdotes Dei.

γεγενῆσθαι (errore) C.g. *γεγεννῆσθαι* Comm. Edd. 17. *νῦν*] + *ὡς* Edd. repugnantibus libris, Comm. *γράφων παρακαλῶ—διαμαρτύρομαι* w.x. *γράφω παρακαλῶν—διαμαρτυρόμενος* C.g. Comm. Edd. 18. *Χριστοῦ* Libri, Comm. Θεοῦ Edd. 19. *ἀγγέλων*] + *αὐτοῦ* Edd. repugnantibus libris, Comm. *καὶ* alt. om. V.g.k. 21. *διαμένῃ* w.x.g.k. *διαμείνῃ* C.V. *διαμένοι* Comm. Edd. 22. Θεοῦ] Ita desinit in libris et Ed. Commel. Epistola. Addunt Edd. *πρόσειπε τὴν παρὰ σοὶ ἀδελφότητα, σε ἡ σὺν ἡμῖν ἐν κυρίῳ προσαγορεύει.*

67 c A.
298 R.
78 C.

ΕΠΙΣΤΟΛΗ

ΚΥΡΙΛΛΟΥ

ΠΡΟΣ ΝΕΣΤΟΡΙΟΝ ΕΠΙΦΩΝΗΤΙΚΗ ΤΡΙΤΗ.

Τῷ εὐλαβεστάτῳ καὶ θεοσεβεστάτῳ συλλειτουργῷ Νεστορίῳ Κύριλλος καὶ ἡ συνελθοῦσα σύνοδος ἐν Ἀλεξανδρείᾳ ἐκ τῆς Αἰγυπτιακῆς
d *διοικήσεως ἐν κυρίῳ χαίρειν.*

S. Matth. x. 37. ΤΟΥ Σωτῆρος ἡμῶν λέγοντος ἐναργῶς "Ὁ φιλῶν πατέρα "ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος, καὶ ὁ φιλῶν υἱὸν "ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος," τί πάθωμεν ἡμεῖς, οἱ παρὰ τῆς σῆς εὐλαβείας ἀπαιτούμενοι τὸ ὑπεραγαπᾶσθαι τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ; τίς ἡμᾶς ἐν ἡμέρᾳ κρίσεως ὀνῆσαι δυνήσεται; ἢ ποίαν εὑρήσομεν
299 R. e τὴν ἀπολογίαν, σιωπὴν οὕτω τιμήσαντες τὴν μακρὰν ἐπὶ ταῖς παρὰ σοῦ γενομέναις κατ᾽ αὐτοῦ δυσφημίαις; καὶ εἰ μὲν σαυτὸν ἠδίκεις μόνον, τὰ τοιαῦτα φρονῶν καὶ διδάσκων, ἧττων ἂν ἦν ἡ φροντίς· ἐπειδὴ δὲ πᾶσαν ἐσκανδάλισας Ἐκκλησίαν, καὶ ζύμην αἱρέσεως ἀήθους τε καὶ ξένης ἐμβέ-

Codices V.C.w.m (= Cod. Reg. Par. 1308 sec. xv.). 1–3. Ita w fol. 4. Ἐπιστολὴ κυρίλλου ἐπισκόπου ἀλεξανδρείας πρὸς νεστόριον Γ παραινετική, ὥστε εἰ μὲν πεισθείη καὶ καθυπογράψειεν τοῖς τεταγμένοις ἐν τῇ ἐπιστολῇ ἐκκλησιαστικοῖς κεφαλαίοις κοινωνικὸν ἐπίσκοπον αὐτὸν εἶναι· εἰ δὲ μή, ξένον καὶ ἀκοινώνητον τυγχάνειν αὐτὸν παρὰ τοῦ τῆς ῥωμαίων ἐπισκόπου κελεστίνου V. Ἴσον ἐπιστολῆς κυρίλλου ἐπισκόπου Ἀλεξανδρείας πρὸς νεστόριον περὶ τῆς ἀκοινωνησίας C. Comm. Ed. Rom. τοῦ ἁγίου κυρίλλου ἀρχιεπισκόπου ἀλεξανδρείας ἐπιστολὴ πρὸς νεστόριον ἐπίσκοπον κωνσταντινουπόλεως m. κυρίλλου πρὸς νεστόριον περὶ τῆς ἀκοινωνησίας Aub. Numerum in margine ιγ´ exhibet C., ιε´ V., ιδ´ Comm., κϛ´ Ed. Rom.

EPISTOLA TERTIA

E versione eadem, p. 69.

SANCTI CYRILLI EPISCOPI

AD NESTORIUM.

Religioso et Deo amabili consacerdoti Nestorio Cyrillus et quae convenit apud Alexandriam synodus ex Aegyptia dioecesi, in Domino salutem.

CUM salvator noster aperte pronuntiet: *Qui diligit patrem aut matrem super me, non est me dignus; et qui diligit filium aut filiam super me, non est me dignus;* quid nos patiemur, qui deposcimur a tua religione, ut te super Christum salvatorem omnium diligamus? quid enim nobis in die judicii proderit? aut quam satisfactionem reperire poterimus, ita diuturnum silentium de prolatis a te contra 70 eum blasphemiis ~~continentes~~? Et si quidem te tantummodo laederes, docens ista vel sentiens, solicitudo nobis minor existeret: cum vero totam scandalizaveris Ecclesiam, et fermentum insolitae

4. *θεοσεβεστάτῳ* V.w. *θεοφιλεστάτῳ* C. Comm. Edd. 5. *ἐν ἀλεξανδρείᾳ* om. w. 7. *ἐναργῶς* om. V.w. 8. Ab *ἄξιος—ἄξιος* transilit w. 10. *θεοσεβείας* C. Statim *ἀπειθούμενοι* V.w. *τὸ ὑπεραγαπᾶσθαι* C.m. Comm. *τοῦ ὑπεραγαπᾶσθαι* V.w. *τὸ ὑπεραγαπᾶν σε* Edd. 11. *Χριστοῦ* om. V.w. 13. *τὴν* prius deest in Edd., repugnantibus libris, Comm. *τιμήσαντες* retinui cum C.m. Comm. Edd. *σιωπήσαντες* w. *σιγήσαντες* V. 15. *τὰ* om. m. 16. *ἧττον* V. *ἦν* om. C. Comm. *σκανδάλισας* w manu prima. 17. *τε* assumptum ex V.w. *ξένην* (sic) C.

βληκας τοῖς λαοῖς· καὶ οὐχὶ τοῖς ἐκεῖσε μόνοις, ἀλλὰ γὰρ
καὶ τοῖς ἁπανταχοῦ, περιηνέχθη γὰρ τῶν σῶν ἐξηγήσεων τὰ
βιβλία· ποῖος ἔτι ταῖς παρ' ἡμῶν σιωπαῖς ἀρκέσει λόγος;
68 A. a ἢ πῶς οὐκ ἀνάγκη μνησθῆναι λέγοντος τοῦ Χριστοῦ "Μὴ
S. Matth. x. 34, 35. "νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον
"βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν· ἦλθον γὰρ διχάσαι ἄν-
"θρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς
"μητρὸς αὐτῆς." πίστεως γὰρ ἀδικουμένης, ἐῤῥέτω μὲν ὡς
ἕωλος καὶ ἐπισφαλὴς ἡ πρὸς γονέας αἰδώς· ἠρεμείτω δὲ καὶ
ὁ τῆς εἰς τέκνα καὶ ἀδελφοὺς φιλοστοργίας νόμος, καὶ τοῦ
Heb. xi. 35. ζῆν ἀμείνων ἔστω λοιπὸν τοῖς εὐσεβέσιν ὁ θάνατος, "ἵνα
b "κρείττονος ἀναστάσεως τύχωσι," κατὰ τὸ γεγραμμένον.

Ἰδοὺ τοίνυν ὁμοῦ τῇ ἁγίᾳ συνόδῳ, τῇ κατὰ τὴν μεγάλην
Ῥώμην συνειλεγμένῃ, προεδρεύοντος τοῦ ὁσιωτάτου καὶ θεο-
σεβεστάτου ἀδελφοῦ καὶ συλλειτουργοῦ ἡμῶν Κελεστίνου τοῦ
ἐπισκόπου καὶ τρίτῳ σοι τούτῳ διαμαρτυρόμεθα γράμματι,
συμβουλεύοντες ἀποσχέσθαι τῶν οὕτω σκαιῶν καὶ ἐξεστραμ-
μένων δογμάτων, ἃ καὶ φρονεῖς καὶ διδάσκεις, ἀνθελέσθαι δὲ
c τὴν ὀρθὴν πίστιν, τὴν ταῖς ἐκκλησίαις παραδοθεῖσαν ἐξ ἀρχῆς
S. Luc. i. 2. διὰ τῶν ἁγίων ἀποστόλων καὶ εὐαγγελιστῶν, οἳ καὶ αὐτό-
πται καὶ ὑπηρέται τοῦ λόγου γεγόνασιν· ἢ εἰ μὴ τοῦτο δρά-
σειεν ἡ σὴ εὐλάβεια, κατὰ τὴν ὁρισθεῖσαν προθεσμίαν ἐν
τοῖς γράμμασι τοῦ μνημονευθέντος ὁσιωτάτου καὶ θεοσεβε-
στάτου ἐπισκόπου καὶ συλλειτουργοῦ ἡμῶν τῆς Ῥωμαίων
Κελεστίνου, γίνωσκε σαυτὸν οὐδένα κλῆρον ἔχοντα μεθ'
ἡμῶν, οὐδὲ τόπον ἢ λόγον ἐν τοῖς ἱερεῦσι τοῦ Θεοῦ καὶ ἐπι-
d σκόποις. οὐδὲ γὰρ ἐνδέχεται περιιδεῖν ἡμᾶς ἐκκλησίας οὕτω

1. μόνοις C.V.w. Edd. mg. μόνον m. Edd. 2. γὰρ assumptum ex libris, Comm. 3. ποῖος] καὶ ποῖος V.w. ταῖς παρ' ἡμῶν σιωπαῖς Libri, Comm. Edd. mg. τῶν παρ' ἡμῖν σιωπῆς Edd. 4. μνησθῆναι Libri, Comm. μεμνῆσθαι Edd. λέγοντος τοῦ Χριστοῦ hoc ordine C.m. Comm. τοῦ χρ. λέγοντος Edd. λέγοντος om. V.w. 5. εἰρήνην ἐπὶ τὴν γῆν V.w. εἰρήνην ἐπὶ τῆς γῆς m. εἰρήνην ante ἦλθον transponunt C. Comm., post γῆν Edd. Statim οὐκ ἦλθον βαλεῖν εἰρήνην assumpta ex V.w. m. Comm. favente et Synodico Cassinensi, desunt in C. 8. ἀδίκου (sic) C. 9. ἕωλον C. ἐπισφαλὲς C. 10. ὁ om. V.w. 11. ἔσται w prius scriptum. Comm. Edd. mg. 13. ὁμοῦ V.w.m. ἅμα C. Comm. Edd. 14. ὁσιωτάτου καὶ om. Comm. Statim θεοφιλεστάτου V.w. καὶ θεοσ. om. m. 16. σε V.w.m.

pravitatis et novae haeresis miscueris in populis, nec tantum ibidem positis, sed ubique consistentibus (nam tuarum expositionum libri per cuncta vulgati sunt), quae super nostro silentio ratio ultra vel excusationis sermo sufficiat? aut quomodo non necesse sit meminisse Christi Domini sic dicentis: *Non putetis quod venerim pacem mittere in terram, sed gladium; veni enim separare hominem adversus patrem suum et filiam adversus matrem suam.* Nam cum laeditur fides, parentum reverentia, velut inutilis et periculosa, despicitur, et amor erga filios fratresque vitatur. Ad postremum etiam *post ipsam vitam a piis viris eligitur, *ut meliorem resurrectionem*, sicut scriptum est, *consequantur*.

* super ipsam vitam mors Bellov.

Ecce itaque te simul cum sancta synodo quae apud amplam urbem Romam congregata est, praesidente sanctissimo et venerandissimo fratre et consacerdote nostro Celestino Episcopo, his scriptis jam tertio convenimus, consilium dantes ut a pravis abstineas distortisque dogmatibus, quae et sentire cognosceris et docere: recipias vero fidem rectam Ecclesiis per beatissimos Apostolos et Evangelistas ab initio traditam, qui et oculis inspexerunt, et ministri Verbi fuisse monstrantur.

Quod si hoc religio tua facere distulerit, juxta dilationem literis praefinitam sanctissimi et venerandissimi consacerdotis nostri Romanae praesulis Ecclesiae Celestini; scias te nullam sortem habere nobiscum, nec locum aut colloquium cum Dei sacerdotibus et Episcopis obtinere: non enim est fas contemnere nos Ecclesias ita

Statim τοῦτο w. 17. ἀποσχέσθαι] + μὲν Edd. invitis libris, Comm. ἐξεστραμμένων Libri, Comm. διεστραμμένων Edd. Statim σου addit Comm. 21. γεγόνασι τοῦ λόγου inverso ordine C. ἢ V.w. favente et Synodico Cassinensi a Lupo edita. καὶ C.m. Comm. Edd. 22. εὐλάβεια] θεοσέβεια C. θεοσέβεια καὶ εὐλάβεια (sic) m. 23. ὁσιωτάτου—Κελεστίνου V.m. ὁσιωτάτου ἐπισκόπου τῆς ῥωμαίων καὶ θεοφιλεστάτου συλλειτουργοῦ ἡμῶν κελεστίνου w. ὁσιωτάτου ἐπισκόπου καὶ συλλειτουργοῦ ἡμῶν τῆς ῥωμαίων κελεστίνου C. ὁσιωτάτου καὶ θεοσεβεστάτου ἐπισκόπου κελεστίνου τοῦ συλλειτούργου ἡμῶν Comm. ὁσιωτάτου καὶ θεοσεβεστάτου ἀδελφοῦ καὶ συλλειτουργοῦ ἡμῶν τοῦ τῆς ῥωμαίων ἐκκλησίας ἐπισκόπου Κελεστίνου Edd. 25. μηδένα C.m. Comm. 26. οὔτε m. 27. οὐ C.m. Comm. παριδεῖν m.

τεθορυβημένας καὶ σκανδαλισθέντας λαοὺς καὶ πίστιν ὀρθὴν
ἀθετουμένην καὶ διασπώμενα παρὰ σοῦ τὰ ποίμνια, τοῦ
σώζειν ὀφείλοντος, εἴπερ ἦσθα καθ' ἡμᾶς ὀρθῆς δόξης ἐρα-
στὴς, τὴν τῶν ἁγίων πατέρων ἰχνηλατῶν εὐσέβειαν. ἅπασι
δὲ τοῖς παρὰ τῆς σῆς εὐλαβείας κεχωρισμένοις διὰ τὴν
πίστιν, ἢ καθαιρεθεῖσι λαϊκοῖς τε καὶ κληρικοῖς, κοινωνικοὶ
πάντες ἐσμέν. οὐ γάρ ἐστι δίκαιον τοὺς ὀρθὰ φρονεῖν ἐγνω-
e κότας σαῖς ἀδικεῖσθαι ψήφοις, ὅτι σοὶ καλῶς ποιοῦντες
ἀντειρήκασι. τοῦτο γὰρ αὐτὸ καταμεμήνυκας ἐν τῇ ἐπιστολῇ
τῇ γραφείσῃ παρὰ σοῦ πρὸς τὸν τῆς μεγάλης Ῥώμης ἁγιώ-
τατον συνεπίσκοπον ἡμῶν Κελεστῖνον. οὐκ ἀρκέσει δὲ τῇ
σῇ εὐλαβείᾳ τὸ συνομολογῆσαι μόνον τὸ τῆς πίστεως σύμ-
βολον, τὸ ἐκτεθὲν κατὰ καιροὺς ἐν Ἁγίῳ Πνεύματι παρὰ
69 A. a τῆς ἁγίας καὶ μεγάλης συνόδου, τῆς κατὰ καιροὺς συναχθεί-
79 C. σης ἐν τῇ Νικαέων· νενόηκας γὰρ καὶ ἡρμήνευσας οὐκ ὀρθῶς
αὐτὸ, διεστραμμένως δὲ μᾶλλον κἂν ὁμολογῇς τῇ φωνῇ τὴν
λέξιν· ἀλλὰ γὰρ ἀκόλουθον ἐγγράφως καὶ ἐνωμότως ὁμολο-
300 R. γῆσαι, ὅτι καὶ ἀναθεματίζεις μὲν τὰ σαυτοῦ μιαρὰ καὶ βέβη-
λα δόγματα, φρονήσεις δὲ καὶ διδάξεις, ἃ καὶ ἡμεῖς ἅπαντες,
οἵ τε κατὰ τὴν ἑσπέραν καὶ τὴν ἑώαν ἐπίσκοποι καὶ διδά-
σκαλοι καὶ λαῶν ἡγούμενοι. συνέθετο δὲ καὶ ἡ κατὰ τὴν
b Ῥώμην ἁγία σύνοδος, καὶ ἡμεῖς ἅπαντες, ὡς ὀρθῶς ἐχούσαις
καὶ ἀνεπιλήπτως, ταῖς γραφείσαις ἐπιστολαῖς πρὸς τὴν σὴν
εὐλάβειαν παρὰ τῆς Ἀλεξανδρέων ἐκκλησίας. ὑπετάξαμεν
δὲ τούτοις ἡμῶν τοῖς γράμμασιν, ἅ τε δεῖ φρονεῖν καὶ δι-
δάσκειν, καὶ ὧν ἀπέχεσθαι προσήκει.

Αὕτη γὰρ τῆς καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας ἡ πίστις, ᾗ συναινοῦσιν ἅπαντες, οἵ τε κατὰ τὴν ἑσπέραν καὶ τὴν ἑώαν ὀρθόδοξοι ἐπίσκοποι·

2. τὰ om. m. 3. ὀρθῆς δόξης ἐραστὴς om. C. 4. πατέρων om. V.w. 5. τῆς om. Edd. invitis libris, Comm. 6. ἢ καὶ καθαιρεθείσιν κληρικοῖς τε καὶ λαϊκοῖς V. ἢ καθ.—κληρικοῖς om. w. 8. σοι V.w.m. Comm. Edd. mg. οἱ Edd. Neutrum habet C. 10. τῆς μεγάλης] μέγαν m. ἁγιώτατον] + καὶ m. Comm. Edd. repugnantibus V.C.w. 11. ἐπίσκοπον (sic) C. 12. σύμβουλον V. 14. μεγάλης καὶ ἁγίας inverso ordine V.w.

turbatas et scandalizatos populos, fidemque rectissimam violatam, dissipatum quin etiam gregem, quem custodire debueras, siquidem juxta nos amator recti dogmatis extitisses, sanctorum Patrum vestigia pia consectans.

Omnes itaque, quos propter fidem tua religio a communione removit, aut ab ordine suo deposuit, laicos et clericos, in nostra communione recipimus: non enim justum est eos tuis decretis opprimi, qui noverunt recta sentire, qui etiam bene facientes tibi 71
prudentissime restiterunt: hoc idem namque in epistola, quam misisti ad praesulem amplae Romae sanctum et coepiscopum nostrum Celestinum, significare curasti.

Non autem sufficit tuae religioni solummodo fidei symbolum confiteri, quod expositum est per idem tempus, sancti spiritus largitate, a venerando et magno concilio apud Nicaeam congregato: hoc enim nec intellexisti, nec recte interpretatus es, perversae licet sono vocis eadem verba protuleris. Sed consequens est, ut jurejurando fatearis, quod anathematizes quidem tua polluta et profana dogmata; sentias autem et doceas, quae nos universi, sive per Orientem, sive per Occidentem, Episcopi et magistri, praesulesque populorum credimus et docemus.

Epistolis autem ab Alexandrina tuae religioni directis Ecclesia consensum praebuit, tam ea, quae apud urbem Romam convenit sancta synodus, quam etiam nos omnes, velut recte irreprehensibiliterque conscriptis. Subdidimus autem his nostris literis, quae te sentire oporteat et docere, et a quibus abstinere conveniat.

Haec est enim fides apostolicae et catholicae Ecclesiae, cui cuncti consentiunt orthodoxi per Orientem Occidentemque Pontifices:

κατὰ καιροὺς om. w. συναχθείσῃ V. συνηγμένης C. 15. ἡρμήνευκας m. Comm. ἑρμήνευκας C. 18. ἀναθεματίσεις V.w. σαυτοῦ μιαρὰ hoc ordine libri, Comm. βδελυρὰ V.w. 19. ἅπαντες Libri. πάντες Comm. Edd. 20. τὴν alt. om. V.w. 22. ῥωμαίων m. ὡς om. V. 23. ἀνεπιπλήκτως V. ταῖς ἐπιστολαῖς ταῖς γραφείσαις V. ταῖς ἐπιστολαῖς ταῖς πεμφθείσαις w. 26. ἀποσχέσθαι C.m. Comm. 29. τὴν et ὀρθόδοξοι om. V.w.

Symbolum Nicaenum.

c ΠΙΣΤΕΥΟΜΕΝ εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ, τουτέστιν, ἐκ τῆς οὐσίας τοῦ Πατρός· Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν
d σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα· παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς τὸ Ἅγιον Πνεῦμα. τοὺς δὲ λέγοντας Ἦν ποτε ὅτε οὐκ ἦν καί Πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ, τούτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

e Ἑπόμενοι δὲ πανταχῇ ταῖς τῶν ἁγίων πατέρων ὁμολογίαις, αἷς πεποίηνται, λαλοῦντος ἐν αὐτοῖς τοῦ Ἁγίου Πνεύματος, καὶ τῶν ἐν αὐτοῖς ἐννοιῶν ἰχνηλατοῦντες τὸν σκοπὸν, καὶ βασιλικὴν ὥσπερ ἐρχόμενοι τρίβον, φαμὲν ὅτι αὐτὸς ὁ Μονογενὴς τοῦ Θεοῦ Λόγος, ὁ ἐξ αὐτῆς γεννηθεὶς τῆς οὐσίας τοῦ Πατρὸς, ὁ ἐκ Θεοῦ ἀληθινοῦ Θεὸς ἀληθινὸς, τὸ φῶς τὸ ἐκ τοῦ φωτὸς, ὁ δι' οὗ τὰ πάντα ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ, τῆς ἡμετέρας ἕνεκα σωτηρίας κατελθὼν, καὶ
70 A. a καθεὶς ἑαυτὸν εἰς κένωσιν, ἐσαρκώθη τε καὶ ἐνηνθρώπησε, τουτέστι, σάρκα λαβὼν ἐκ τῆς ἁγίας παρθένου, καὶ ἰδίαν αὐτὴν ποιησάμενος ἐκ μήτρας, τὴν καθ' ἡμᾶς ὑπέμεινε γέννησιν, καὶ προῆλθεν ἄνθρωπος ἐκ γυναικὸς, οὐχ ὅπερ ἦν

1. Πιστεύομεν] + τὸ ἅγιον μάθημα (sic) C. 3. γεννηθέντα ἐκ τοῦ Πατρὸς Μονογενῆ, V.w.m. et ita Ep. ad Monachos 5 b, adversus Nest. lib. i. cap. 8. τὸν μονογενῆ, γεννηθέντα ἐκ τοῦ Πατρὸς C. Comm. Edd. 6. ποιηθέντα] + δι' οὗ ἐποίησε τοὺς αἰῶνας Comm. Ed. Rom. in margine [ad verba sequentia preli sphalmate Aub. mg.]. 7. τε om. C. τῷ om. m. ἐπὶ τῆς γῆς V.w. 9. καὶ alt. om. C.m. Comm. 10. ἡμέρᾳ] + κατὰ τὰς γραφάς m. 11. εἰς] + τοὺς m. Comm. Edd. invitis V.w. C. 12. τὸ ἅγιον πνεῦμα libri. τὸ

Credimus in unum Dominum, Patrem omnipotentem, omnium visibilium et invisibilium conditorem. Et in unum Dominum Jesum Christum, *filium Dei, natum de Patre unigenitum, hoc est, de substantia Patris, Deum ex Deo, lumen ex lumine, Deum verum ex Deo vero, natum, non factum, ὁμοούσιον Patri, hoc est, unius cum Patre substantiae, per quem omnia facta sunt in caelo et in terra, qui propter nos homines et propter nostram salutem descendit, et incarnatus est, et homo factus est, passus est, et resurgens tertia die ascendit in caelos, unde venturus est judicare vivos et mortuos. Et in Spiritum Sanctum. Eos autem, qui dicunt: Erat tempus quando non erat, et antequam nasceretur non erat, et quia ex nullis extantibus factus est, aut ex alia substantia vel essentia, dicentes esse aut convertibilem et commutabilem filium Dei; anathematizat catholica et apostolica Ecclesia.* Deum, Baluz.

Sequentes itaque per omnia sanctorum Patrum confessiones, quas loquente in eis Sancto Spiritu, protulerunt, et intentioni, quae est in eorum intellectibus aequis vestigiis inhaerentes, atque iter ambulantes regium, profitemur quod ipse unigenitus Dei Verbum 72
Deus, natus ex ipsa Patris essentia, de Deo vero Deus verus, lumen de lumine, per quem omnia facta sunt sive in caelis sive in terra, salutis nostrae causa descendens, ad exinanitionem sese dignatus est inclinare, incarnatus autem et homo factus, id est, carnem de Virgine sancta suscipiens, eamque sibi propriam faciens, nativitatem nostram ex vulva sustinuit, homo de muliere procedens, nec quod

πνεῦμα τὸ ἅγιον Comm. Edd. 14. *ετέρας*] + *τινὸς* Edd., repugnantibus libris, Comm. 15. *ἢ* prius libri, Comm. *καὶ* Edd. 16. *ἡ*] + *ἁγία* V., + *ἁγία τοῦ Θεοῦ* w. *ἁγία* pro *ἀποστολικὴ* C. 17. *πανταχῇ* libri, Comm. *πανταχοῦ* Edd. *πατέρων* om. (ut supra) V.w. 18. *αἷς* V.w.m. Comm. *αἳ* C. Edd. 19. *τῶν—τὸν* hoc ordine libri, Comm. *τὸν* ante *τῶν* tr. Edd. 20. *ἐχόμενοι* V. 21. *Λόγος τοῦ Θεοῦ* inverso ordine w. 22. *ὁ*] *καὶ ὁ* C. 23. *τοῦ* assumptum ex libris. *τε* om. C.m. 24. *κατελθὸν* (sic) V.

ἀποβεβληκὼς, ἀλλʼ εἰ καὶ γέγονεν ἐν προσλήψει σαρκὸς καὶ αἵματος καὶ οὕτω μεμενηκὼς ὅπερ ἦν, Θεὸς δηλονότι φύσει τε καὶ ἀληθείᾳ· οὔτε δὲ τὴν σάρκα φαμὲν εἰς θεότητος τραπῆναι φύσιν, οὔτε μὴν εἰς φύσιν σαρκὸς τὴν ἀπόῤῥητον
b τοῦ Θεοῦ Λόγου παρενεχθῆναι φύσιν, ἄτρεπτος γάρ ἐστι καὶ ἀναλλοίωτος παντελῶς ὁ αὐτὸς ἀεὶ μένων κατὰ τὰς γραφάς· ὁρώμενος δὲ καὶ βρέφος καὶ ἐσπαργανωμένος, ὢν ἔτι καὶ ἐν κόλπῳ τῆς τεκούσης παρθένου, πᾶσαν ἐπλήρου τὴν κτίσιν ὡς Θεὸς, καὶ σύνεδρος ἦν τῷ γεγεννηκότι. τὸ γὰρ θεῖον ἄποσόν τε ἐστὶ καὶ ἀμέγεθες καὶ περιορισμὸν οὐκ ἀνέχεται.

301 R. c Ἡνῶσθαι γεμὴν σαρκὶ καθʼ ὑπόστασιν ὁμολογοῦντες τὸν Λόγον, ἕνα προσκυνοῦμεν Υἱὸν καὶ Κύριον Ἰησοῦν Χριστὸν, οὔτε ἀνὰ μέρος τιθέντες καὶ διορίζοντες ἄνθρωπον καὶ Θεὸν, ὡς συνημμένους ἀλλήλοις τῇ τῆς ἀξίας καὶ αὐθεντίας ἑνότητι· κενοφωνία γὰρ τοῦτο καὶ ἕτερον οὐδέν· οὔτε μὴν Χριστὸν ἰδικῶς ὀνομάζοντες τὸν ἐκ Θεοῦ Λόγον, καὶ ὁμοίως ἰδικῶς ὡς χριστὸν ἕτερον τὸν ἐκ γυναικός· ἀλλʼ ἕνα μόνον εἰδότες Χριστὸν τὸν ἐκ Θεοῦ καὶ Πατρὸς Λόγον μετὰ τῆς ἰδίας σαρκός. τότε γὰρ ἀνθρωπίνως κέχρισται μεθʼ ἡμῶν,
d καίτοι τοῖς ἀξίοις τοῦ λαβεῖν τὸ Πνεῦμα διδοὺς αὐτὸς, καὶ
S. Joan. iii. 34. οὐκ ἐκ μέτρου, καθά φησιν ὁ μακάριος εὐαγγελιστὴς Ἰωάννης. ἀλλʼ οὐδʼ ἐκεῖνό φαμεν, ὅτι κατῴκησεν ὁ ἐκ Θεοῦ Λόγος, ὡς ἐν ἀνθρώπῳ κοινῷ τῷ ἐκ τῆς ἁγίας παρθένου γεγεννημένῳ, ἵνα μὴ θεοφόρος ἄνθρωπος νοοῖτο Χριστός.
Ib. i. 14. εἰ γὰρ καὶ ἐσκήνωσεν ἐν ἡμῖν ὁ Λόγος, εἴρηται δὲ καὶ
Col. ii. 9. ἐν Χριστῷ κατοικῆσαι "πᾶν τὸ πλήρωμα τῆς θεότητος

1. ἀποβαλὼν m. ἐν om. C. Comm. 2. μεμένηκεν m. 3. τε assumptum ex V.w.m. 4. φύσιν τραπῆναι inverso ordine V.w. εἰς φύσιν σαρκὸς hoc ordine libri, Comm. 5. τοῦ om. Edd. παρενεχθῆναι V.w.m. μετενεχθῆναι C. Comm. Edd. mg. παραχθῆναι Edd. ἄστρεπτος (sic) C. 6. ὁ αὐτὸς ἀεὶ μένων [μένον (sic) V.] V.w.C. ὁ αὐτὸς ἀεὶ μὲν ὢν m. μένων ὁ αὐτὸς ἀεὶ Comm. μὲν ὁ αὐτὸς ἀεὶ ὢν [μένων Edd. mg.] Edd. 7. καὶ alt. assumptum ex libris, Comm. Statim ἐσπαργανωμένος ὢν ἔτι V.w. ἐν σπαργάνοις ὢν ἔτι C.m. Comm. ἐν σπαργάνοις μένων [μὲν ὢν Edd. mg.] ἔτι Edd. 8. κόλπῳ V.C.w. κόλποις m. Comm. Edd. 10. ἄποσόν τε ἐστὶ] ἄπειρόν ἐστι καὶ ἄποσον m. ὁρισμῶν w. ὁρισμὸν prius scr. postea ὁρισμων V. περιορισμῶν e corr. m.

erat abjiciens: nam licet factus sit in assumptione carnis et sanguinis, tamen etiam sic quod erat, Deus natura scilicet et veritate, perstitit.

Nec carnem itaque dicimus in naturam deitatis esse conversam, nec in substantiam carnis ineffabilem Dei Verbi essentiam commutatam: inconvertibilis etenim est, et incommutabilis, *idemque ipse*, juxta Scripturas, *jugiter permanens.* Visus est autem et parvulus, sed potius[1] adhuc in cunabulis, et in sinibus genitricis Virginis constitutus, universam creaturam replebat ut Deus, genitori suo indivisus existens: quod divinum est enim, sine quantitate et sine mole cognoscitur, nec ullis terminis continetur.

[1] *positus* recte ut vid. Baluz.

Unio hypostatica.

Unitum ergo carni Verbum secundum subsistentiam confitentes, unum adoramus filium, Dominum Jesum Christum, non seorsum ponentes et determinantes hominem et Deum, velut invicem sola dignitatis et auctoritatis unitate conjunctos (haec enim novitas vocis est, et aliud nihil); nec item Christum specialiter nominantes Deum Verbum, quod ex Deo est; nec alterum similiter Christum specialiter, qui de muliere natus est, sed unum solummodo Christum Dei Patris Verbum, cum propria carne cognoscimus. Tunc enim ut homo juxta nos unctus est, quamvis Spiritum dignis ipse contulerit, sed *non ad mensuram,* sicut beatus Evangelista Joannes asseruit.

Sed nec illud dicimus, quod Dei Verbum veluti in homine communi, qui de sancta Virgine natus est, habitarit, ne Deum homo Christus habitatorem possidere credatur. Quamvis enim *Verbum habitaverit in nobis*, et dictum sit in Christo *habitare omnem plenitudinem deitatis corporaliter;* haud tamen intelligimus, quod caro

14. ὁρίζοντες w. 15. ὡς libri, Comm., Edd. mg. οὔτε Edd. συνημμένους] + μᾶλλον Edd. invitis libris, Comm. ἐξουσίας pro ἀξίας w. 16. κενοφωνία libri, Comm., Edd. mg. καινοφωνία Edd. Versiones Latinae. οὐδὲν ἕτερον m. 17. ὀνομάζοντες ἰδικῶς m. 18. ὡς om. Edd. 19. καὶ assumptum ex V.C.w suprascr. Comm. 20. τότε] τοῖς ταύτης m. ἀνθρώπινον w. κέχρηται m. 21. τὸ om. V.w. 22. μέτρου] + λαμβάνων τοῦτο παρὰ τοῦ Πατρός m. μακάριος om. V.w. ἅγιος pro μακάριος m. 23. οὐδὲ C.m. Comm. κατῴκησεν Edd. invitis libris, Comm. 24. ἐν om. C. suprascr. m. 25. γεγεννημένῳ w.m. Comm. Ed. Rom. Migne. γεγενημένῳ C. Aub. νοῆται m. Statim ὁ addit m.

e "σωματικῶς·" ἀλλ' οὖν ἐννοῶμεν, ὅτι γενόμενος σὰρξ, οὐχ ὥσπερ ἐν τοῖς ἁγίοις κατοικῆσαι λέγεται, κατὰ τὸν ἴσον καὶ ἐν αὐτῷ τρόπον γενέσθαι διοριζόμεθα τὴν κατοίκησιν· ἀλλ' ἑνωθεὶς κατὰ φύσιν καὶ οὐκ εἰς σάρκα τραπεὶς, τοιαύτην ἐποιήσατο τὴν κατοίκησιν, ἣν ἂν ἔχειν λέγοιτο καὶ ἡ τοῦ ἀνθρώπου ψυχὴ πρὸς τὸ ἴδιον ἑαυτῆς σῶμα.

71 A. a Εἷς οὖν ἄρα Χριστὸς καὶ Υἱὸς καὶ Κύριος, οὐχ ὡς συνάφειαν ἁπλῶς τὴν ὡς ἑνότητι τῆς ἀξίας ἤγουν αὐθεντίας ἔχοντος ἀνθρώπου πρὸς Θεόν· οὐ γὰρ ἑνοῖ τὰς φύσεις ἡ ἰσοτιμία, καὶ γοῦν Πέτρος τε καὶ Ἰωάννης, ἰσότιμοι μὲν ἀλλήλοις, καθὸ καὶ ἀπόστολοι καὶ ἅγιοι μαθηταὶ, πλὴν οὐχ εἷς
80 C. οἱ δύο· οὔτε μὴν κατὰ παράθεσιν τὸν τῆς συναφείας νοοῦμεν τρόπον, οὐκ ἀπόχρη γὰρ τοῦτο πρὸς ἕνωσιν φυσικήν·
1 Cor. vi. 17. b οὔτε μὴν ὡς κατὰ μέθεξιν σχετικὴν, ὡς καὶ ἡμεῖς κολλώμενοι τῷ Κυρίῳ, κατὰ τὸ γεγραμμένον, ἓν πνεῦμά ἐσμεν πρὸς αὐτόν· μᾶλλον δὲ τὸ τῆς συναφείας ὄνομα παραιτούμεθα, ὡς οὐκ ἔχον ἱκανῶς σημῆναι τὴν ἕνωσιν. ἀλλ' οὐδὲ Θεὸν ἢ δεσπότην τοῦ Χριστοῦ τὸν ἐκ Θεοῦ Πατρὸς Λόγον ὀνομάζομεν· ἵνα μὴ πάλιν ἀναφανδὸν τέμνωμεν εἰς δύο τὸν ἕνα Χριστὸν καὶ Υἱὸν καὶ Κύριον, καὶ δυσφημίας ἐγκλήματι περιπέσωμεν, Θεὸν ἑαυτοῦ καὶ δεσπότην ποιοῦντες αὐτόν.
c ἑνωθεὶς γὰρ, ὡς ἤδη προείπομεν, ὁ τοῦ Θεοῦ Λόγος σαρκὶ καθ' ὑπόστασιν, Θεὸς μέν ἐστι τῶν ὅλων, δεσπόζει δὲ τοῦ παντός· οὔτε δὲ αὐτὸς ἑαυτοῦ δοῦλός ἐστιν, οὔτε δεσπότης· εὔηθες γὰρ, μᾶλλον δὲ ἤδη καὶ δυσσεβὲς, τὸ οὕτω φρονεῖν
S. Joan. xx. 17. ἢ λέγειν. ἔφη μὲν γὰρ Θεὸν ἑαυτοῦ τὸν Πατέρα καίτοι Θεὸς ὢν φύσει καὶ ἐκ τῆς οὐσίας αὐτοῦ, ἀλλ' οὐκ ἠγνοήκαμεν, ὅτι μετὰ τοῦ εἶναι Θεὸς, καὶ ἄνθρωπος γέγονεν ὁ ὑπὸ Θεῷ,

1. ἐννοῶμεν V.C. ἐννοοῦμεν m. Comm. Edd. 5. ἂν om. m. 6. ἑαυτοῦ C. 7–17 citat Severus contra Joan. Gramm. § 23, syriace in Cod. Mus. Brit. add. 12157, fol. 114 v. 7. υἱὸς καὶ χριστὸς inverso ordine m. 8. τὴν—ἀξίας om. V. ὡς] + Θεὸν Comm. Edd. repugnantibus Severo, w.m. Θεὸν exhibet C. 9. ἔχοντος] ἔχων τῆς (sic) m. 10. Πέτρος τε] καὶ πέτρος V.w. 11. καὶ prius om. m. 13. τρόπον νοοῦμεν m. 14. ὡς prius om. m. σχετικὴν] οἰκετικὴν V.w. invito Severo. 17. ἔχων V.

factus, sicut in sanctis habitare dicatur, nec talem in ipso habitationem factam definire tentavimus; sed unitus juxta naturam, nec in carnem penitus commutatus, talem sibi fecit habitationem qualem et anima hominis habere creditur ad proprium corpus. 73

Unus igitur est Christus, filius et Dominus, non velut conjunctionem quamlibet, quae in unitate dignitatis et auctoritatis, homine habente ad Deum: non enim potest unire naturas sola dignitatis aequalitas, namque Petrus et Joannes aequalis sunt in alterutrum dignitatis, propter quod et Apostoli et sancti discipuli esse monstrantur; verumtamen uterque non unus est. Nec juxta collationem vel connexionem, modum conjunctionis advertimus: hoc enim ad unitatem non sufficit naturalem; nec secundum participationis effectum, sicut nos etiam adhaerentes Domino, unus cum ipso spiritus sumus.

Imo potius conjunctionis nomen evitamus, tanquam non existens idoneum, quod significet unitatis arcanum.

Sed neque Deum aut dominum Christi Verbum Dei Patris asserimus, ne iterum manifestius in duos dividamus unum Christum filium et dominum, et in crimen sacrilegii recidamus, Deum illum sui ipsius facientes et dominum: unitus quippe, sicut superius diximus, Deus Verbum carni secundum substantiam, Deus quidem est omnium et dominator universitatis; verumtamen nec servus est sibi ipsi, nec dominus, quia ineptum est, vel potius impium, hoc sentire vel dicere: quamvis enim Deum suum Patrem dixerit, cum Deus sit etiam ipse natura, et de illius essentia; tamen nullatenus ignoramus, quod manens Deus, homo quoque factus sit, qui sub Deo juxta debitam legem naturae humanitatis existeret; ipse vero

σημᾶναι V.w. 18. *παντὸς* pro Χριστοῦ (sic) C. 19. *τέμωμεν* V.w. 20. *καὶ* primum libri, Comm. *τὸν* Edd. 21. *αὐτοῦ* C. 22–27, p. 24, 3, 4, 7–21 citat Niketas Choniates, Panoplia dogm., in Cod. Bodleiano Roe 22, fol. 59. 22. *εἴπομεν* m. Chon. 26. *ἢ* libri. *καὶ* Chon. Comm. Edd. *λέγειν οὕτως ἢ φρονεῖν* inverso ordine m. *ἔφημεν* (sic) w. Θεοῦ V. *ἑαυτοῦ* Θεὸν inv. ord. Chon. 28. *εἶναι* libri, Comm. *μεῖναι* Edd. *ὁ* assumptum ex V.m [ὃ m]. Comm. deest in C. Θεὸν m.

κατά γε τὸν πρέποντα νόμον τῇ τῆς ἀνθρωπότητος φύσει.
αὐτὸς δὲ ἑαυτοῦ πῶς ἂν γένοιτο Θεὸς ἢ δεσπότης; οὐκοῦν,
d ὡς ἄνθρωπος, καὶ ὅσον ἧκεν εἴς γε τὸ πρέπον τοῖς τῆς κενώ-
302 R. σεως μέτροις, ὑπὸ Θεῷ μεθ' ἡμῶν ἑαυτὸν εἶναί φησιν. οὕτω
γέγονε καὶ ὑπὸ νόμον, καίτοι λαλήσας αὐτὸς τὸν νόμον καὶ
νομοθέτης ὑπάρχων, ὡς Θεός.

Παραιτούμεθα δὲ λέγειν ἐπὶ Χριστοῦ „Διὰ τὸν φοροῦντα
„τὸν φορούμενον σέβω, διὰ τὸν ἀόρατον προσκυνῶ τὸν ὁρώ-
„μενον," φρικτὸν δὲ πρὸς τούτῳ κἀκεῖνο εἰπεῖν „Ὁ ληφθεὶς
e „τῷ λαβόντι συγχρηματίζει Θεός." ὁ γὰρ ταῦτα λέγων δια-
τέμνει πάλιν εἰς δύο χριστοὺς, καὶ ἄνθρωπον ἵστησιν ἀνὰ μέρος
ἰδικῶς καὶ Θεὸν ὁμοίως· ἀρνεῖται γὰρ ὁμολογουμένως τὴν
ἕνωσιν, καθ' ἣν οὐχ ὡς ἕτερος ἑτέρῳ συμπροσκυνεῖταί τις,
72 A. a οὔτε μὴν συγχρηματίζει Θεός· ἀλλ' εἷς νοεῖται Χριστὸς
Ἰησοῦς, Υἱὸς Μονογενὴς, μιᾷ προσκυνήσει τιμώμενος μετὰ
τῆς ἰδίας σαρκός. ὁμολογοῦμεν δὲ, ὅτι αὐτὸς ὁ ἐκ Θεοῦ
Πατρὸς γεννηθεὶς Υἱὸς καὶ Θεὸς Μονογενὴς καίτοι κατὰ
1 S. Pet. iv. 1. φύσιν ἰδίαν ὑπάρχων ἀπαθὴς, σαρκὶ πέπονθεν ὑπὲρ ἡμῶν,
κατὰ τὰς γραφάς· καὶ ἦν ἐν τῷ σταυρωθέντι σώματι τὰ
Heb. ii. 9. τῆς ἰδίας σαρκὸς ἀπαθῶς οἰκειούμενος πάθη, χάριτι δὲ Θεοῦ
καὶ ὑπὲρ παντὸς ἐγεύσατο θανάτου, διδοὺς αὐτῷ τὸ ἴδιον
σῶμα, καίτοι κατὰ φύσιν ὑπάρχων ζωὴ, καὶ αὐτὸς ὢν ἡ
b ἀνάστασις. ἵνα γὰρ ἀῤῥήτῳ δυνάμει πατήσας τὸν θάνατον,
ὡς ἔν γε δὴ πρώτῃ τῇ ἰδίᾳ σαρκὶ, γένηται πρωτότοκος ἐκ
νεκρῶν καὶ ἀπαρχὴ τῶν κεκοιμημένων, ὁδοποιήσῃ τε τῇ
ἀνθρώπου φύσει τὴν εἰς ἀφθαρσίαν ἀναδρομὴν, χάριτι Θεοῦ,
καθάπερ ἔφημεν ἀρτίως, ὑπὲρ παντὸς ἐγεύσατο θανάτου·
τριήμερος δὲ ἀνεβίω σκυλεύσας τὸν ᾅδην. ὥστε κἂν λέγηται
1 Cor. xv. 21. δι' ἀνθρώπου γενέσθαι ἡ ἀνάστασις τῶν νεκρῶν, ἀλλὰ νοοῦ-
c μεν ἄνθρωπον τὸν ἐκ Θεοῦ γεγονότα Λόγον· καὶ λελύσθαι

2. δὲ om. V. 4. Θεὸν m. Θεοῦ Chon. ἑαυτὸν om. w., post φησιν transponit Chon. 5. καὶ ὑπὸ νόμον γέγονε inverso ordine C. 8. τὸν primum] τὸ V. 9. τοῦτο w.m. τούτοις Chon. εἰπεῖν] + ὅτι m. 11. διίστησιν m. μέρος] + καὶ Chon. 13. ἕτερος] + ἐν Comm. Edd. repugnantibus libris. ἑτέρῳ] ἑτέρως (sic) V. 15. υἱὸς om. w. 17–20. citat Catena

sibi, quomodo vel Deus poterit esse vel dominus? Ergo sicut homo, quantum decenter exinanitionis mensurae congruit, sub Deo se nobiscum esse disseruit. Hoc etiam modo *sub lege factus est*, quamvis ipse promulgaverit legem, et legislator ut Deus extiterit.

Cavemus autem de Christo dicere: *Propter assumentem veneror assumptum, et propter invisibilem adoro visibilem.* Horrendum vero super hoc etiam illud adjicere: *Is qui susceptus est, cum eo qui suscepit, connuncupatur Deus.* Qui enim haec dicit, dividit iterum in duos Christos eum qui unus est, hominem seorsum in parte, et Deum similiter in parte constituens: evidenter enim denegat unitatem, secundum quam non alter cum altero adoratur aut connun- 74
cupatur Deus, sed unus intelligitur Christus JESUS filius Dei unigenitus, una servitute cum propria carne venerandus.

Confitemur etiam, quod idem ipse qui ex Deo Patre Filius natus est unigenitus Deus, licet juxta naturam suam expers passionis extiterit, pro nobis tamen, secundum Scripturas, carne perpessus sit, et erat in crucifixo corpore propriae carnis impassibiliter ad se referens passiones: *Gratia vero Dei pro omnibus gustavit mortem*, tradens ei proprium corpus, quamvis naturaliter ipse vita sit et resurrectio mortuorum. Nam ut mortem ineffabili potentia proculcaret, ac primus in sua carne primogenitus ex mortuis fieret et primitiae dormientium, humanae[2] naturae ad incorruptionis recursum, *gratia Dei*, ut supra dictum est, *pro omnibus gustavit mortem*, et tertio die resurgens spoliavit infernum.

[2] *viamque faceret* praemittit Baluz.

Ideirco quamvis dicatur, quod *per hominem facta sit resurrectio mortuorum*, tamen intelligimus hominem factum Verbum, quod ex

in S. Lucam Niketiana Cod. Vatopedhiensis supra cit. fol. 497. 17. *κατ' ἰδίαν φύσιν* Chon. 19. *ἐν* omisit Aub. 20. *ἰδίας*] *οἰκείας* Chon. 21. *τὸ ἴδιον* om. w. 25. *τῇ*] + *τοῦ* C. Comm. Edd. repugnantibus V.w.m. 27. *ἔφην* C.m. Comm. *θάνατον* Edd. 28. *δὲ*] *τε* C.m.

δι' αὐτοῦ τοῦ θανάτου τὸ κράτος· ἥξει δὲ κατὰ καιροὺς ὡς εἷς Υἱὸς καὶ κύριος ἐν τῇ δόξῃ τοῦ Πατρὸς, ἵνα κρίνῃ "τὴν "οἰκουμένην ἐν δικαιοσύνῃ," καθὰ γέγραπται. (Acta SS. Ap. xvii. 31.)

Ἀναγκαίως δὲ κἀκεῖνο προσθήσομεν· καταγγέλλοντες γὰρ τὸν κατὰ σάρκα θάνατον τοῦ Μονογενοῦς Υἱοῦ τοῦ Θεοῦ, τουτέστιν, Ἰησοῦ Χριστοῦ, τήν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν ὁμολογοῦντες, τὴν ἀναίμακτον ἐν d ταῖς ἐκκλησίαις τελοῦμεν λατρείαν· πρόσιμέν τε οὕτω ταῖς μυστικαῖς εὐλογίαις καὶ ἁγιαζόμεθα, μέτοχοι γινόμενοι τῆς τε ἁγίας σαρκὸς καὶ τοῦ τιμίου αἵματος τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ. καὶ οὐχ ὡς σάρκα κοινὴν δεχόμενοι, μὴ γένοιτο· οὔτε μὴν ὡς ἀνδρὸς ἡγιασμένου καὶ συναφθέντος τῷ Λόγῳ κατὰ τὴν ἑνότητα τῆς ἀξίας, ἤγουν ὡς θείαν ἐνοίκησιν ἐσχηκότος· ἀλλ' ὡς ζωοποιὸν ἀληθῶς καὶ ἰδίαν αὐτοῦ τοῦ Λόγου. ζωὴ γὰρ ὢν κατὰ φύσιν ὡς Θεὸς, ἐπειδὴ e γέγονεν ἓν πρὸς τὴν ἑαυτοῦ σάρκα, ζωοποιὸν ἀπέφηνεν αὐτήν. ὥστε κἂν λέγῃ πρὸς ἡμᾶς "Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ "φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ "τὸ αἷμα·" οὐχ ὡς ἀνθρώπου τῶν καθ' ἡμᾶς ἑνὸς καὶ αὐτὴν (S. Joan. vi. 53.)
73 A. a εἶναι λογιούμεθα, πῶς γὰρ ἡ ἀνθρώπου σὰρξ ζωοποιὸς
303 R. ἔσται, κατὰ φύσιν τὴν ἑαυτῆς; ἀλλ' ὡς ἰδίαν ἀληθῶς γενομένην τοῦ δι' ἡμᾶς καὶ υἱοῦ ἀνθρώπου γεγονότος τε καὶ χρηματίσαντος.

Τὰς δέ γε ἐν τοῖς εὐαγγελίοις τοῦ Σωτῆρος ἡμῶν φωνὰς, οὔτε ὑποστάσεσι δυσὶν οὔτε μὴν προσώποις καταμερίζομεν· οὐ γάρ ἐστι διπλοῦς ὁ εἷς καὶ μόνος Χριστὸς, κἂν ἐκ δύο νοῆται καὶ διαφόρων πραγμάτων εἰς ἑνότητα τὴν ἀμέριστον b συνενηνεγμένος, καθάπερ ἀμέλει καὶ ἄνθρωπος ἐκ ψυχῆς

3. καθὼς m. Comm. 4–23 fere citat Niketas in S. Joan. vi. 53. Cod. Mosquensi xciii. 8. τελοῦμεν λατρείαν libri, Comm. Edd. mg. λατρείαν τελοῦμεν Nik. τελοῦμει θυσίαν Edd. Statim προσερχόμεθα Nik. τε C. Nik. Comm. Edd. δὲ V.w.m. οὕτως] + ἤδη m. 9. γινόμενοι C.w.m. Nik. γιγνόμενοι Comm. γενόμενοι Edd. 10. τε om. C.m. habent Nik. Comm. 13. τοῦ λόγου (sic) C. 15. ὁ pro ὡς Nik. 17. ἀμὴν alt. om. V.w. 19. τῶν Nik. m. Edd. τοῦ V.w.C. Comm. Edd. mg. 22. καὶ υἱοῦ] + καὶ Edd. invitis omnibus. γεγονότος ἀνθρώπου inverso ordine Nik. γενομένου

Deo est, et per ipsum *mortis imperium fuisse destructum.* Veniet autem temporibus praefinitis, sicut est unus filius et dominus in gloria Patris, ut *judicet orbem terrarum in aequitate*, sicut Scriptura testatur.

Necessario igitur et haec adjicimus: annuntiantes enim secundum carnem mortem unigeniti filii Dei, id est, Jesu Christi, et resurrectionem ejus et in caelis ascensionem pariter confitentes, incruentam celebramus in Ecclesiis sacrificii servitutem; sic etiam ad mysticas benedictiones accedimus, et sanctificamur participes corporis et pretiosi sanguinis Christi omnium nostrum redemptoris effecti, non ut communem carnem recipientes, quod absit, nec ut viri sanctificati et Verbo conjuncti secundum dignitatis unitatem, aut sicut divinam possidentis habitationem, sed ut vere vivificatricem, et ipsius Verbi Dei propriam factam: vita enim naturaliter ut Deus existens, quia propriae carni unitus est, vivificatricem eam esse professus est. Et ideo quamvis dicat ad nos: *Amen amen dico vobis, nisi manducaveritis carnem filii hominis, et biberitis ejus sanguinem,* etc., non tamen eam ut unius hominis ex nobis aestimare debemus: (quomodo enim juxta naturam suam vivificatrix esse caro hominis poterit?) sed ut vere propriam ejus factam, qui propter nos filius hominis et factus est et vocatus.

Eas autem voces quas Salvator noster in Evangeliis protulit, non in duabus subsistentiis aut personis omnino partimur: non enim duplex est unus Christus et solus, quamvis ex duabus diversisque rebus ad unitatem cognoscatur individuam convenisse; sicut

Comm. 24—p. 28, 24 paucis hic illic omissis citat Niketas in S. Joan. x. 30, e quo edidit Aubertus opp. t. iv. 667 b c d, accedunt et lectiones Cod. Mosquensis supra cit. 24–p. 28, 2 citat syriace Severus contra Joan. Gramm. § 23 in Cod. Mus. Brit. add. 12157, fol. 115, vide et Cod. 14532, fol. 28 v. 25. ὑποστάσεσιν] + ἤδη m. 26–p. 28, 2 citat Syriace Severus in Ep. ad Sergium in Cod. Mus. Brit. add. 17154, fol. 21 v. 26. οὐ] οὐδὲ Comm. Edd. invitis libris, Nik., Sev. κἂν] καὶ εἰ V.w. 28. καὶ] + ὁ m.

νοεῖται καὶ σώματος, καὶ οὐ διπλοῦς μᾶλλον, ἀλλ' εἷς ἐξ ἀμφοῖν· ἀλλὰ τάς τε ἀνθρωπίνας, καὶ πρός γε τούτῳ τὰς θεϊκὰς, παρ' ἑνὸς εἰρῆσθαι διακεισόμεθα φρονοῦντες ὀρθῶς. S. Joan. xiv. 9. ὅταν μὲν γὰρ θεοπρεπῶς λέγῃ περὶ ἑαυτοῦ "Ὁ ἑωρακὼς "ἐμὲ ἑώρακε τὸν Πατέρα," καί Ib. x. 30. "Ἐγὼ καὶ ὁ Πατὴρ ἕν "ἐσμεν," τὴν θείαν αὐτοῦ καὶ ἀπόῤῥητον ἐννοοῦμεν φύσιν, 81 C. καθ' ἣν καὶ ἕν ἐστι πρὸς τὸν ἑαυτοῦ Πατέρα διὰ τὴν ταυ- Heb. i. 3. c τότητα τῆς οὐσίας, εἰκών τε καὶ χαρακτὴρ καὶ ἀπαύγασμα τῆς δόξης αὐτοῦ· ὅταν δὲ τὸ τῆς ἀνθρωπότητος μέτρον οὐκ S. Joan. viii. 40. ἀτιμάζων, τοῖς Ἰουδαίοις προσλαλῇ "Νῦν δέ με ζητεῖτε ἀπο-"κτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα," πάλιν οὐδὲν ἧττον αὐτὸν τὸν ἐν ἰσότητί τε καὶ ὁμοιότητι τοῦ Πατρὸς Θεὸν Λόγον καὶ ἐκ τῶν τῆς ἀνθρωπότητος αὐτοῦ μέτρων ἐπιγινώσκομεν. εἰ γάρ ἐστιν ἀναγκαῖον τὸ πιστεύειν, ὅτι Θεὸς ὢν φύσει γέγονε σὰρξ, ἤγουν ἄνθρωπος ἐμψυχω- d μένος ψυχῇ λογικῇ· ποῖον ἂν ἔχοι λόγον τὸ ἐπαισχύνεσθαί τινας ταῖς παρ' αὐτοῦ φωναῖς, εἰ γεγόνασιν ἀνθρωποπρεπῶς; εἰ γὰρ παραιτοῖτο τοὺς ἀνθρώπῳ πρέποντας λόγους, τίς ὁ ἀναγκάσας γενέσθαι καθ' ἡμᾶς ἄνθρωπον; ὁ δὲ καθεὶς ἑαυτὸν δι' ἡμᾶς εἰς ἑκούσιον κένωσιν, διὰ ποίαν αἰτίαν παραιτοῖτο ἂν τοὺς τῇ κενώσει πρέποντας λόγους; ἑνὶ τοιγαροῦν προσώπῳ τὰς ἐν τοῖς εὐαγγελίοις πάσας ἀναθετέον φωνὰς, ὑποστάσει μιᾷ τῇ τοῦ Λόγου σεσαρκωμένῃ. Κύριος γὰρ e εἷς Ἰησοῦς Χριστὸς, κατὰ τὰς γραφάς.

Heb. iii. 1. Εἰ δὲ δὴ καλοῖτο καὶ ἀπόστολος καὶ ἀρχιερεὺς τῆς ὁμολογίας ἡμῶν, ὡς ἱερουργῶν τῷ Θεῷ καὶ Πατρὶ τὴν πρὸς ἡμῶν αὐτῷ τε καὶ δι' αὐτοῦ τῷ Θεῷ καὶ Πατρὶ προσκομιζομένην τῆς πίστεως ὁμολογίαν· καὶ μὴν καὶ εἰς τὸ Ἅγιον Πνεῦμα·

2. τάς τε C.m. Comm. καὶ τὰς Nik. τάς γε Edd. 3. παρ'] πρὸς C. 4. ὅτε Cat. Mosq. λέγηται περὶ [παρὰ w] αὐτοῦ V.w. 6. θεϊκὴν Nik. 7. αὐτοῦ Cat. Mosq. 8. τε om. w. 10. ζητεῖτέ με Nik. 12. τε om. V.m. Comm. 14. μέτρων αὐτοῦ (sic) C. 15. Θεὸς ὢν φύσει libri, Nik., Comm. κατὰ φύσιν Θεὸς ὢν Edd. ἐψυχωμένος V.w. 17. τινας V.w. τινα C.m. Cat. Mosq. Comm. Edd. Neutrum habet Cat. alt. 19. καθ' ἡμᾶς γενέσθαι inverso ordine C. Comm. καθ' ἡμᾶς ἄνθρωπον om. m. 20. παραιτοῖτο libri, Nik.,

homo quoque ex anima constans et corpore, non duplex potius, sed unus est ex utroque: humanas ergo et divinas insuper voces ab uno Christo dictas, animadvertentes recte sentimus. Cum enim Deo dignissime loquitur de se ipso: *Qui me videt, videt et Patrem*, et *Ego et Pater unum sumus*, Divinam ejus intelligimus ineffabilemque naturam, secundum quam unum est cum Patre suo, propter unam eamdemque substantiam, *imago et character splendorque gloriae ejus existens.* Cum vero humanae naturae mensuram nullatenus inhonorans Judaeos alloquitur: *Nunc me quaeritis occidere hominem qui veritatem vobis locutus sum;* non minus eum qui in similitudine et aequalitate Patris est Deum Verbum etiam in mensuris humanitatis ejus agnoscimus. Si autem necessario creditur, quod natura Deus existens factus est caro, imo potius homo animatus anima rationali, quae causa est, ut in eis quilibet vocibus erubescat, si eas homine dignas effatus est? Quod si sermones homini congruentes abjiciat, juxta nos hominem fieri quis coegit? Cum vero se propter nos ad exinanitionem spontaneam misericorditer inclinarit, quam ob causam dignos exinanitione sermones effugerit? Uni igitur personae cunctas ejus in Evangelio voces ascribimus, subsistentiae[3] Verbi scilicet incarnati, quia unus est Dominus Jesus Christus, ut scriptum est.

[3] *uni* praemittit Baluz.

Appellatum vero *Apostolum et Pontificem confessionis nostrae*, tanquam sacrificantem Deo et Patri fidei nostrae confessionem, quae a nobis ipsi et per ipsum Deo et Patri incessanter offertur,

Necnon et sancti spiritui *exhibet ut vid. Codex Cassinensis.*

Comm. παραιτοῖτ' Edd. 21–24 citat syriace Cod. Mus. Brit. add. 14532, fol. 14 v. 23. σεσαρκωμένη habet Cat. Mosq. σεσαρκω^{μ'ν} Cat. altera, *incarnati* syr. 24. εἶs Ἰησοῦs χριστὸs V.C.w. Nik. Comm. εἶs γὰρ κύριοs ἰησοῦs χριστὸs m. εἶs post χριστὸs transponunt Edd. 28. τῆs πίστεωs om. C. ναὶ pro καὶ prius m. Verba καὶ μὴν καὶ εἰs τὸ ἅγιον πνεῦμα Mercatoris versione forte non sine ratione omissa, exhibent codices Graeci nostri et ed. Comm. et (ut videtur) Versio Latina in codice Cassinensi.

74 A. a πάλιν αὐτὸν εἶναί φαμεν τὸν ἐκ Θεοῦ κατὰ φύσιν Υἱὸν
Μονογενῆ, καὶ οὐκ ἀνθρώπῳ προσνεμοῦμεν παρ' αὐτὸν
ἑτέρῳ, τό τε τῆς ἱερωσύνης ὄνομα, καὶ αὐτὸ δὲ τὸ χρῆμα·
γέγονε γὰρ μεσίτης Θεοῦ καὶ ἀνθρώπων καὶ διαλλακτὴς εἰς
εἰρήνην· ἑαυτὸν ἀναθεὶς εἰς ὀσμὴν εὐωδίας τῷ Θεῷ καὶ
Heb. x. 5-7. Πατρί. τοιγάρτοι καὶ ἔφασκε "Θυσίαν καὶ προσφορὰν οὐκ
"ἠθέλησας, ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ηὐδόκη-
b "σας, σῶμα δὲ κατηρτίσω μοι· τότε εἶπον Ἰδοὺ ἥκω· ἐν
"κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι ὁ
"Θεὸς τὸ θέλημά σου." προσκεκόμικε γὰρ ὑπὲρ ἡμῶν εἰς
ὀσμὴν εὐωδίας τὸ ἴδιον σῶμα, καὶ οὐχ ὑπέρ γε μᾶλλον ἑαυτοῦ.
ποίας γὰρ ἂν ἐδεήθη προσφορᾶς ἢ θυσίας ὑπὲρ ἑαυτοῦ, κρείτ-
Rom. iii. 23. των ἁπάσης ἁμαρτίας ὑπάρχων ὡς Θεός; εἰ γὰρ "πάντες
"ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ," καθὸ γεγό-
304 R. ναμεν ἡμεῖς ἕτοιμοι πρὸς παραφοράν, καὶ κατηῤῥώστησεν ἡ
c ἀνθρώπου φύσις τὴν ἁμαρτίαν· αὐτὸς δὲ οὐχ οὕτω, καὶ
ἡττώμεθα διὰ τοῦτο τῆς δόξης αὐτοῦ· πῶς ἂν εἴη λοιπὸν
ἀμφίβολον, ὅτι τέθυται δι' ἡμᾶς καὶ ὑπὲρ ἡμῶν ὁ ἀμνὸς ὁ
ἀληθινός; καὶ τὸ λέγειν ὅτι προσκεκόμικεν ἑαυτὸν ὑπέρ τε
ἑαυτοῦ καὶ ἡμῶν, ἀμοιρήσειεν ἂν οὐδαμῶς τῶν εἰς δυσσέβειαν
ἐγκλημάτων· πεπλημμέληκε γὰρ κατ' οὐδένα τρόπον, οὔτε
μὴν ἐποίησεν ἁμαρτίαν. ποίας οὖν ἐδεήθη προσφορᾶς, ἁμαρ-
d τίας οὐκ οὔσης, ἐφ' ἧπερ ἂν γένοιτο καὶ μάλα εἰκότως;

S. Joan. xvi. 14. Ὅταν δὲ λέγῃ περὶ τοῦ Πνεύματος "Ἐκεῖνος ἐμὲ δοξά-
"σει·" νοοῦντες ὀρθῶς, οὐχ ὡς δόξης ἐπιδεᾶ τῆς παρ' ἑτέ-
ρου φαμὲν, τὸν ἕνα Χριστὸν καὶ Υἱὸν τὴν παρὰ τοῦ Ἁγίου
Πνεύματος δόξαν ἑλεῖν· ὅτι μηδὲ κρεῖττον αὐτοῦ καὶ ὑπὲρ

2. προσνεμοῦμεν V.C.w.m. Comm. προσνέμομεν Edd. 3. δὲ] δὴ m. τὸ alt. deest in Edd. χρίσμα (sic) m. Edd. mg. 4. καὶ γὰρ γέγονε pro γέγονε γὰρ m. Θεοῦ μεσίτης m. 5. τῷ Θεῷ καὶ πατρὶ εἰς ὀσμὴν εὐωδίας m. 7, 8. ὁλοκαυτώματα—μοι hoc ordine V.C.w. et cf. Mercatoris versionem, necnon libri contra Theod. Mopsuestenum primi fragmenta Conc. Const. citata [sub calce S. Cyrilli in S. Joannem, t. iii. 522, Migne ix. 1441, et Concilia vi. 70 ed. Colet] σῶμα δὲ κατηρτίσω μοι ante ὁλοκαυτώματα transponunt m. Comm. Edd. 7. ηὐδόκησας V.C.w. ἐζήτησας m. εὐδόκησας Comm. Edd. 9. ὁ Θεὸς τὸ θέλημά σου hoc ordine C.m. Comm. ὁ Θεὸς post σου transponunt Edd., om. V.w. 10. περί (sic) C. 11. As-

iterum cum[4] dicimus, qui ex Deo est secundum naturam Filius unigenitus, nec homini praeter eum alteri sacerdotii nomen et officium deputamus: Factus est enim mediator Dei et hominum, et reconciliator ad pacem, semetipsum Deo et Patri pro nobis offerens in odorem suavitatis; ideoque dicebat: *Sacrificium et oblationem* 76
noluisti; holocausta et pro peccato non tibi placuerunt; corpus autem perfecisti mihi. Tunc dixi: Ecce venio, in capite libri scriptum est de me, ut faciam, Deus, voluntatem tuam. Obtulit enim proprium corpus, non pro se, sed pro nobis, in odorem suavitatis: nam pro se vel oblatione vel sacrificiis non indiget, ab omni peccato liber, ut Deus, existens. *Quodsi omnes peccaverunt, et egent gloria Dei*, secundum hoc quod sumus ad mutabilitatis excessum proniores effecti, et peccatis aegrotavit humana natura, ipse vero non ita, ideoque nos gloria ejus egemus: cui erit ultra jam dubium, quod agnus verus propter nos et pro nobis sit immolatus? Qui dicit autem, quod semetipsum tam pro se quam pro nobis obtulerit, nullatenus impietatis crimen effugiat, cum nihil prorsus iste deliquerit, nec ullum fecerit omnino peccatum. Qua igitur egeret oblatione, nullo suo extante facinore, pro quo, si esset, satis admodum convenienter offerret?

[4] *eum* recte ut vid. Baluz.

De Spiritu quoque cum dicit: *Ille me glorificabit;* hoc rectissime sentientes unum Christum et Filium, non velut alterius egentem gloria, confitemur ab Spiritu sancto gloriam consecutum, quia

sumpta γε ex C. Comm., μᾶλλον ex V.C.w. Comm. μᾶλλον γε ὑπὲρ inverso ordine m. 12. ἂν deest in Edd. 13. ἁμαρτίας ὑπάρχων hoc ordine V.w. ὑπάρχων ante ἁπάσης transponunt m. Comm. post ἁπάσης C. Edd. 15. κατηῤῥώστηκεν V.w. 17. διὰ τοῦτο om. V.w. 18. ἀμφίλογον V.w. 19. τὸ om. C. λέγειν] + δὲ Comm. Edd. invitis libris. τε libri, Comm. γε Edd. 20. ἡμῶν τε καὶ ἑαυτοῦ m. αὐτοῦ C. καὶ] + ὑπὲρ V.w. ἀμοιρήσειεν] praemittit καὶ C. 22. ποίας] πῶς Edd. mg. invitis libris. Statim ἂν addit m. 24. λέγει V. 26. κύριον pro χριστὸν C. 27. αἰτεῖν m.

αὐτὸν τὸ Πνεῦμα αὐτοῦ. ἐπειδὴ δὲ εἰς ἔνδειξιν τῆς ἑαυτοῦ
e *θεότητος ἐχρῆτο τῷ ἰδίῳ Πνεύματι πρὸς μεγαλουργίαν, δεδοξάσθαι παρ' αὐτοῦ φησιν, ὥσπερ ἂν εἰ καί τις λέγοι τῶν καθ' ἡμᾶς περὶ τῆς ἐνούσης ἰσχύος αὐτῷ τυχὸν ἤγουν ἐπιστήμης τῆς ἐφ' ὁτῳοῦν, ὅτι δοξάσουσιν ἐμέ. εἰ γὰρ καὶ ἔστιν ἐν ὑποστάσει τὸ Πνεῦμα ἰδικῇ, καὶ δὴ καὶ νοεῖται καθ' ἑαυτὸ, καθὸ Πνεῦμά ἐστι καὶ οὐχ Υἱός· ἀλλ' οὖν ἐστιν οὐκ ἀλλότριον αὐτοῦ· πνεῦμα γὰρ ἀληθείας ὠνόμασται, καὶ ἔστι Χριστὸς ἡ ἀλήθεια· καὶ προχεῖται παρ' αὐτοῦ, καθάπερ*
75 A. a *ἀμέλει καὶ ἐκ τοῦ Θεοῦ καὶ Πατρός. ἐνεργῆσαν τοιγαροῦν τὸ Πνεῦμα καὶ διὰ χειρὸς τῶν ἁγίων ἀποστόλων τὰ παράδοξα μετὰ τὸ ἀνελθεῖν τὸν Κύριον ἡμῶν Ἰησοῦν τὸν Χριστὸν εἰς τὸν οὐρανὸν, ἐδόξασεν αὐτόν. ἐπιστεύθη γὰρ, ὅτι Θεὸς κατὰ φύσιν ἐστὶ πάλιν αὐτὸς ἐνεργῶν διὰ τοῦ ἰδίου*
S. Joan. xvi. 14. *Πνεύματος. διὰ τοῦτο καὶ ἔφασκεν "Ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν." καὶ οὔτι που φαμὲν, ὡς ἐκ μετοχῆς τὸ Πνεῦμά ἐστι σοφόν τε καὶ δυνατόν· παντέλειον γὰρ καὶ ἀπροσδεές ἐστι παντὸς ἀγαθοῦ. ἐπειδὴ δὲ τῆς τοῦ*
b *Πατρὸς δυνάμεως καὶ σοφίας, τουτέστι τοῦ Υἱοῦ, Πνεῦμά ἐστιν, αὐτόχρημα σοφία ἐστὶ καὶ δύναμις.*

Ἐπειδὴ δὲ Θεὸν ἑνωθέντα σαρκὶ καθ' ὑπόστασιν ἡ ἁγία παρθένος ἐκτέτοκε σαρκικῶς, ταύτῃτοι καὶ θεοτόκον εἶναί φαμεν αὐτὴν, οὐχ ὡς τῆς τοῦ Λόγου φύσεως τῆς ὑπάρξεως
Ib. i. 1. *τὴν ἀρχὴν ἐχούσης ἀπὸ σαρκός· (ἦν γὰρ ἐν ἀρχῇ καὶ Θεὸς ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ αὐτός ἐστι τῶν αἰώνων ὁ ποιητὴς, συναΐδιος τῷ Πατρὶ, καὶ τῶν ὅλων ὁ*
c *δημιουργός·) ἀλλ' ὡς ἤδη προείπομεν, ἐπειδὴ καθ' ὑπόστασιν ἑνώσας ἑαυτῷ τὸ ἀνθρώπινον, καὶ ἐκ μήτρας αὐτῆς γέννησιν ὑπέμεινε σαρκικὴν, οὐχ ὡς δεηθεὶς ἀναγκαίως, ἤτοι διὰ τὴν*

ἑ manu ead.

1. *αυτοῦ* C. *αὐτοῦ* m. 2. *ἐχρῆτο τῷ ἰδίῳ* libri, Comm. Edd. mg. *ἐκέχρητο τῷ ἁγίῳ* Edd. *μεγαλουργίας* V.C.m. *μεγαλουργίαν* habent w. Comm. 3. *καὶ* om. m. 4. *αὐτῷ ἰσχύος* inverso ordine C. 5. *ἐφοτουοῦν* V.w. *ἐμὲ* V.w.m. *με* C. Comm. Edd. 6. *καὶ* alt. om. m. 7. *οὐχ υἱός*] *οὐ χριστος* (sic) w. 8. *ἐστι καὶ ὠνόμασται* inverso ordine m. 9. *καὶ προχεῖται—πατρός* om. w. 11. *διὰ* om. V. 12. *τὸν* alt.

Spiritus ejus nec melior ipso, nec superior est; sed quia mira opera faciens ad demonstrationem suae deitatis, virtute proprii Spiritus utebatur, ab ipso glorificari dicitur, quemadmodum si quis de hominibus asseveret, quod virtus sua vel disciplina quaelibet unumquemque clarificet. Quamvis enim in sua sit subsistentia Spiritus, et ejus intelligatur in persona proprietas, juxta id quod Spiritus est, et non Filius, attamen alienus non est ab illo; nam *Spiritus* appellatus est *veritatis*, et *veritas Christus est:* unde ab isto similiter, sicut ex Deo Patre procedit. Denique hic ipse Spiritus etiam per sanctorum manus Apostolorum miracula gloriosa perficiens, Dominum glorificat Jesum Christum, postquam ascendit in caelum: nam creditus est Christus natura Deus existens, per suum Spiritum virtutes efficiens, ideoque dicebat: *De meo accipiet et annuntiabit vobis.* Nequaquam vero participatione alterius idem Spiritus sapiens aut potens dicitur, quia per omnia perfectus est, et nullo prorsus indigens bono: nam paternae virtutis et sapientiae, id est, Filii, Spiritus creditur, et ideo ipsa re et subsistentia virtus et 77
sapientia comprobatur.

Unio hypostatica.

Igitur quia Deum carni unitum juxta subsistentiam sancta Virgo corporaliter peperit, idcirco eam Dei genitricem esse profitemur; non quod Verbi natura existendi principium de carne sortita sit: *Erat enim in principio Verbum, et Deus erat Verbum, et Verbum erat apud Deum,* et ipse est conditor saeculorum, Patri coaeternus, et universitatis creator; sed quoniam, superius ut diximus, juxta subsistentiam sibimet uniens naturam humanam, nativitatem sustinuerit ex ipsa vulva corpoream: non quod eguerit necessario,

assumptum ex C. Comm. 13. *τοὺς οὐρανοὺς* m. 14. *ἁγίου* pro *ἰδίου* m. 16. *ἀπαγγελεῖ* C. Comm. 17. *καὶ* pro *ἐστι* (sic) C. 18. *παντὸς* om. m. 19. *πνεῦμα ἐστι* ante *τουτέστι* transponit m. 20. *σοφία ἐστὶ* hoc ordine libri, Comm. 21. *Ἐπειδὴ δὲ* libri, Comm. *Καὶ ἐπειδὴ* Edd. 22. *εἶναι* om. w. 23. *τῆς ὑπάρξεως τὴν* C.w.m. Comm. *ὑπάρξεως τὴν* V. *τὴν τῆς ὑπάρξεως* Edd. 26. *ὁ τῶν ὅλων* pro *τῶν αἰώνων ὁ* m. *ποιήτης*] + *καὶ* m. *συναΐδιος*] + *ὢν* w. *ὁ* alt. assumptum ex V. 28. *αὐτῷ* V.

ἰδίαν φύσιν, καὶ τῆς ἐν χρόνῳ καὶ ἐν ἐσχάτοις τοῦ αἰῶνος καιροῖς γεννήσεως· ἀλλ' ἵνα καὶ αὐτὴν τῆς ὑπάρξεως ἡμῶν εὐλογήσῃ τὴν ἀρχήν· καὶ τεκούσης γυναικὸς αὐτὸν ἑνωθέντα σαρκὶ, παύσηται λοιπὸν ἡ κατὰ παντὸς τοῦ γένους ἀρὰ, 82 C. d πέμπουσα πρὸς θάνατον τὰ ἐκ γῆς ἡμῶν σώματα, καὶ τό Gen. iii. 16. "Ἐν λύπαις τέξῃ τέκνα" δι' αὐτοῦ καταργούμενον, ἀληθὲς 305 R. ἀποφήνῃ τὸ διὰ τῆς τοῦ προφήτου φωνῆς "Κατέπιεν ὁ θάνα- Es. xxv. 8. "τος ἰσχύσας, καὶ πάλιν ἀφεῖλεν ὁ Θεὸς πᾶν δάκρυον ἀπὸ "παντὸς προσώπου." ταύτης γὰρ ἕνεκα τῆς αἰτίας φαμὲν αὐτὸν οἰκονομικῶς καὶ αὐτὸν εὐλογῆσαι τὸν γάμον, καὶ ἀπελ- S. Joan. ii. 2. θεῖν κεκλημένον ἐν Κανᾷ τῆς Γαλιλαίας ὁμοῦ τοῖς ἁγίοις ἀποστόλοις.

Ταῦτα φρονεῖν δεδιδάγμεθα παρά τε τῶν ἁγίων ἀποστόλων e καὶ εὐαγγελιστῶν καὶ πάσης δὲ τῆς θεοπνεύστου γραφῆς, καὶ ἐκ τῆς τῶν μακαρίων πατέρων ἀληθοῦς ὁμολογίας. τούτοις ἅπασι καὶ τὴν σὴν εὐλάβειαν συναινέσαι χρὴ, καὶ συνθέσθαι δίχα δόλου παντός. ἃ δέ ἐστιν ἀναγκαῖον ἀναθεματίσαι τὴν σὴν εὐλάβειαν, ὑποτέτακται τῇδε ἡμῶν τῇ ἐπιστολῇ.

76 A. a α'. Εἴ τις οὐχ ὁμολογεῖ Θεὸν εἶναι κατὰ ἀλήθειαν τὸν Ἐμμανουὴλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον· γεγέννηκε γὰρ σαρκικῶς σάρκα γεγονότα τὸν ἐκ Θεοῦ Λόγον· ἀνάθεμα ἔστω.

β'. Εἴ τις οὐχ ὁμολογεῖ σαρκὶ καθ' ὑπόστασιν ἡνῶσθαι τὸν ἐκ Θεοῦ Πατρὸς Λόγον, ἕνα τε εἶναι Χριστὸν μετὰ τῆς ἰδίας σαρκὸς, τὸν αὐτὸν δηλονότι Θεόν τε ὁμοῦ καὶ ἄνθρωπον, ἀνάθεμα ἔστω.

b γ'. Εἴ τις ἐπὶ τοῦ ἑνὸς Χριστοῦ διαιρεῖ τὰς ὑποστάσεις μετὰ τὴν ἕνωσιν, μόνῃ συνάπτων αὐτὰς συναφείᾳ τῇ κατὰ

1. καὶ prius deest in Edd. χρόνοις m. καιροῖς τοῦ αἰῶνος inverso ordine w. 2. αὐτὸς pro αὐτὴν C. 3. ἑνωθέντα σαρκὶ om. V.w. 5. πρὸς] εἰς C. 6. ἀληθῆ C. 7. τὸ om. C. 11. ἁγίοις om. V.m. 13. τε assumptum ex V.C.m. Comm. ἁγίων om. m. 15. τῆς ἐκ inverso ordine C. ἁγίων pro μακαρίων m. 16. καὶ συνθέσθαι om. V. 17. δό-

propter suam naturam, nativitate ista, quae est in extremis saeculi facta temporibus; sed ut ipsas benediceret substantiae nostrae primitias, et dum eum carni unitum mulier edidisset, illa quae adversus omne genus humanum maledictio fuerat prolata, desineret, nec jam morti nostra corpora destinaret; illud quoque, quod dictum est, *In tristitia paries filios,* ipse dissolvens, verum esse monstraret, quod prophetae voce praedixerat: *Absorpta est mors victoria, et iterum abstulit Deus omnem lacrymam ab omni facie.* Propter hanc etenim causam dicimus eum dispensatorie et ipsas benedixisse nuptias, cum in Cana Galileae, cum sanctis vocatus Apostolis, adesse dignatus est.

Haec sapere sumus edocti a sanctis Apostolis et Evangelistis et ab omni Scriptura divinitus inspirata, necnon et a beatis Patrum confessionibus veritate subnixis; his omnibus etiam tuam religionem concordare et praeter aliquem dolum consentire jam convenit. Quae vero religionem tuam anathematizare necesse est, huic epistolae nostrae subjecta sunt.

I. Si quis non confitetur Deum esse Emmanuel, et propterea Dei genitricem sanctam Virginem, peperit enim secundum carnem carnem factum Dei Verbum, anathema sit.

II. Si quis non confitetur carni secundum subsistentiam unitum Dei Patris Verbum, unumque esse Christum cum propria carne, eumdem scilicet Deum simul et hominem, anathema sit.

III. Si quis in uno Christo dividit substantias post unitatem, sola eas connexione conjungens ea, quae secundum dignitatem est vel

λου habent C.m. Comm. Edd. λόγου w. Edd. mg. 18. τῇ om. m. 20 sqq. Numeros retinui, nec eos exhibent C.m. Comm.; anathematismos alibi exhibitos hic non exhibet w. 22. σάρκα γεγονότα om. C. 25. Πατρὸς om. C. 26. τε deest in Edd.

τὴν ἀξίαν, ἤγουν αὐθεντίαν ἢ δυναστείαν, καὶ οὐχὶ δὴ μᾶλλον συνόδῳ τῇ καθ' ἕνωσιν φυσικὴν, ἀνάθεμα ἔστω.

δʹ. Εἴ τις προσώποις δυσὶν ἤγουν ὑποστάσεσι τάς τε ἐν τοῖς εὐαγγελικοῖς καὶ ἀποστολικοῖς συγγράμμασι διανέμει φωνὰς, ἢ ἐπὶ Χριστῷ παρὰ τῶν ἁγίων λεγομένας, ἢ παρ' αὐτοῦ περὶ ἑαυτοῦ· καὶ τὰς μὲν ὡς ἀνθρώπῳ παρὰ τὸν ἐκ
c Θεοῦ Λόγον ἰδικῶς νοουμένῳ προσάπτει, τὰς δὲ ὡς θεοπρεπεῖς μόνῳ τῷ ἐκ Θεοῦ Πατρὸς Λόγῳ, ἀνάθεμα ἔστω.

εʹ. Εἴ τις τολμᾷ λέγειν θεοφόρον ἄνθρωπον τὸν Χριστὸν, καὶ οὐχὶ δὴ μᾶλλον Θεὸν εἶναι κατὰ ἀλήθειαν, ὡς Υἱὸν ἕνα καὶ φύσει, καθὸ γέγονε σὰρξ ὁ Λόγος καὶ κεκοινώνηκε παραπλησίως ἡμῖν αἵματος καὶ σαρκὸς, ἀνάθεμα ἔστω.

d ϛʹ. Εἴ τις λέγει Θεὸν ἢ δεσπότην εἶναι τοῦ Χριστοῦ τὸν ἐκ Θεοῦ Πατρὸς Λόγον, καὶ οὐχὶ δὴ μᾶλλον τὸν αὐτὸν ὁμολογεῖ Θεόν τε ὁμοῦ καὶ ἄνθρωπον, ὡς γεγονότος σαρκὸς τοῦ Λόγου κατὰ τὰς γραφὰς, ἀνάθεμα ἔστω.

ζʹ. Εἴ τις φησὶν, ὡς ἄνθρωπον ἐνηργῆσθαι παρὰ τοῦ Θεοῦ Λόγου τὸν Ἰησοῦν καὶ τὴν τοῦ Μονογενοῦς εὐδοξίαν
e περιῆφθαι, ὡς ἑτέρῳ παρ' αὐτὸν ὑπάρχοντι, ἀνάθεμα ἔστω.

ηʹ. Εἴ τις τολμᾷ λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ Θεῷ Λόγῳ καὶ συνδοξάζεσθαι καὶ συγχρηματίζειν Θεὸν, ὡς ἕτερον ἐν ἑτέρῳ· τὸ γὰρ Σὺν ἀεὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει· καὶ οὐχὶ δὴ μᾶλ-
77 A. a λον μιᾷ προσκυνήσει τιμᾷ τὸν Ἐμμανουὴλ, καὶ μίαν αὐτῷ τὴν δοξολογίαν ἀναπέμπει, καθὸ γέγονε σὰρξ ὁ Λόγος, ἀνάθεμα ἔστω.

θʹ. Εἴ τις φησὶ τὸν ἕνα Κύριον Ἰησοῦν Χριστὸν δεδοξάσθαι παρὰ τοῦ Πνεύματος ὡς ἀλλοτρίᾳ δυνάμει τῇ δι' αὐτοῦ
306 R. χρώμενον, καὶ παρ' αὐτοῦ λαβόντα τὸ ἐνεργεῖν δύνασθαι

1. ἢ pro ἤγουν V. Statim αὐθεντίαν ἢ δυναστείαν libri, Comm. Edd. mg. αὐθεντίᾳ ἢ δυναστείᾳ Edd. 2. φυσικὴ [i. e. φυσικῇ] V. 3. τε om. m. 5. λεγομένην (sic) C. παρ' αὐτοῦ περὶ αὐτοῦ C. 7. νοουμένῳ ἰδικῶς inverso ordine m. 8 et 12. ἔστω om. V. 13. λέγει libri, Comm. τολμᾷ λέγειν Edd. 15. ὁμοῦ τε inverso ordine Edd. invitis libris, Comm. 18. εὐδοξίαν habent C. Euth. Comm. Edd. δόξαν m. ἐξουσίαν Edd. mg. Statim αὐτῷ addit m.

etiam auctoritatem aut potestatem, ac non potius conventu, qui per unitatem factus est naturalem, anathema sit.

IV. Si quis dividit personis duabus vel subsistentiis eas voces, 78
quae in apostolicis scriptis continentur et evangelicis, quae de Christo a sanctis dicuntur, vel ab ipso etiam de se ipso, et has quidem velut homini qui praeter Dei Verbum specialiter intelligatur aptaverit; illas autem, tanquam dignas Deo, soli Dei Patris Verbo deputaverit, anathema sit.

V. Si quis audet dicere Christum hominem *θεοφόρον*, id est, Deum ferentem, ac non potius Deum esse veraciter dixerit, tanquam unum filium per naturam, secundum quod *Verbum caro factum est*, et *communicavit similiter ut nos carni et sanguini*, anathema sit.

VI. Si quis dicit Deum vel Dominum Christi esse Dei Patris Verbum, et non magis eumdem ipsum confitetur Deum simul et hominem, propterea quod *Verbum caro factum est*, secundum Scripturas, anathema sit.

VII. Siquis JESUM hominem operatione Dei Verbi dicit adjutum, seu *ἐνεργούμενον*[5], et ei unigeniti gloriam, tanquam alteri praeter ipsum existenti, tribui, anathema sit.

[5] *seu ἐνεργ.* om. Baluz.

VIII. Si quis audet dicere, assumptum hominem coadorandum Deo Verbo, et conglorificandum, et connuncupandum Deum, tanquam alterum cum altero (nam, *cum*, syllaba semper adjecta hoc cogit intelligi) ac non potius una supplicatione veneratur Emmanuel, unamque ei glorificationem dependit, juxta quod *Verbum caro factum est*, anathema sit.

IX. Si quis unum Dominum nostrum JESUM CHRISTUM glorificatum dicit ab Spiritu sancto, tanquam qui aliena virtute per eum usus fuerit, et ab eo acceperit efficaciam contra immundos

19. *ἑτέρῳ παρ' αὐτὸν ὑπάρχοντι* libri, Comm. Edd. mg. *ἕτερον παρ' αὐτὸν ὑπάρχοντα* Edd. 20. *τολμᾷ* libri, Comm. Edd. mg. *τολμήσει* Edd. 22. *Θεὸν* libri, Comm. Edd. *Θεῷ* Edd. mg. 23. *ἀναγκάσει* libri. *ἀναγκάζει* Comm. Edd. 24. *τιμᾶν* (sic) m. 25. *ἀναπέμπει* retinui cum Comm. Edd. *ἀναπέμπειν* m. *ἀνάπτει* C. *προσάπτει* V. *καθὰ* C.

κατὰ πνευμάτων ἀκαθάρτων, καὶ τὸ πληροῦν εἰς ἀνθρώπους τὰς θεοσημίας, καὶ οὐχὶ δὴ μᾶλλον ἴδιον αὐτοῦ τὸ Πνεῦμα, b φησὶ, δι' οὗ καὶ ἐνήργηκε τὰς θεοσημίας, ἀνάθεμα ἔστω.

Heb. iii. 1. ι'. Ἀρχιερέα καὶ ἀπόστολον τῆς ὁμολογίας ἡμῶν γεγενῆσθαι Χριστὸν ἡ θεία λέγει γραφὴ, προσκεκόμικε δὲ ὑπὲρ ἡμῶν ἑαυτὸν εἰς ὀσμὴν εὐωδίας τῷ Θεῷ καὶ Πατρί. εἴ τις τοίνυν ἀρχιερέα φησὶ καὶ ἀπόστολον ἡμῶν γενέσθαι, οὐκ αὐτὸν τὸν ἐκ Θεοῦ Λόγον, ὅτε γέγονε σὰρξ καὶ καθ' ἡμᾶς ἄνθρωπος· ἀλλ' ὡς ἕτερον παρ' αὐτὸν ἰδικῶς ἄνθρωπον ἐκ c γυναικός· ἢ εἴ τις λέγει καὶ ὑπὲρ ἑαυτοῦ προσενεγκεῖν αὐτὸν τὴν προσφορὰν, καὶ οὐχὶ δὴ μᾶλλον ὑπὲρ μόνων ἡμῶν· οὐ γὰρ ἂν ἐδεήθη προσφορᾶς ὁ μὴ εἰδὼς ἁμαρτίαν· ἀνάθεμα ἔστω.

ια'. Εἴ τις οὐχ ὁμολογεῖ τὴν τοῦ Κυρίου σάρκα ζωοποιὸν εἶναι καὶ ἰδίαν αὐτοῦ τοῦ ἐκ Θεοῦ Πατρὸς Λόγου· ἀλλ' ὡς ἑτέρου τινὸς παρ' αὐτὸν, συνημμένου μὲν αὐτῷ κατὰ τὴν d ἀξίαν, ἤγουν ὡς μόνην θείαν ἐνοίκησιν ἐσχηκότος, καὶ οὐχὶ δὴ μᾶλλον ζωοποιὸν, ὡς ἔφημεν, ὅτι γέγονεν ἰδία τοῦ Λόγου τοῦ τὰ πάντα ζωογονεῖν ἰσχύοντος, ἀνάθεμα ἔστω.

ιβ'. Εἴ τις οὐχ ὁμολογεῖ τὸν τοῦ Θεοῦ Λόγον παθόντα σαρκὶ καὶ ἐσταυρωμένον σαρκὶ καὶ θανάτου γευσάμενον σαρκὶ, γεγονότα τε πρωτότοκον ἐκ τῶν νεκρῶν, καθὸ ζωή e ἐστι καὶ ζωοποιὸς ὡς Θεὸς, ἀνάθεμα ἔστω.

3. φησει C. ἔστω om. V. 5. προσκεκόμικε δὲ libri. προσκεκομικέναι τε Comm. προσκεκομικέναι Edd. 7. φησὶ—γενέσθαι libri. καὶ ἀπόστολον ἡμῶν γεγενῆσθαι λέγει Comm. καὶ ἀπόστολον ἡμῶν γεγενῆσθαί φησιν Edd. 8. ὅτι C. 9. ἄνθρωπος V. 10. καὶ om. V. 11. μόνων

spiritus, et posse in hominibus divina signa facere, ac non potius proprium ejus Spiritum dicit, per quem divina signa complevit, anathema sit.

x. Pontificem et Apostolum confessionis nostrae factum esse Christum, divina scriptura commemorat: *Obtulit* autem *semetipsum pro nobis in odorem suavitatis Deo et Patri.* Si quis ergo Pontificem et Apostolum nostrum dicit factum, non ipsum Dei Verbum, quando *caro factum est* et juxta nos homo, sed velut alterum praeter ipsum specialiter hominem ex muliere: aut si quis dicit et pro se obtulisse semetipsum oblationem, et non potius pro nobis solis, non enim eguit oblatione, qui peccatum omnino nescivit, anathema sit.

xi. Si quis non confitetur carnem Domini vivificatricem esse et 79
propriam ipsius Verbi Dei Patris; sed velut alterius praeter ipsum conjuncti eidem per dignitatem, aut quasi divinam habentis habitationem, ac non potius, ut diximus, vivificatricem esse, quia facta est propria Verbi cuncta vivificare praevalentis, anathema sit.

xii. Si quis non confitetur, Dei Verbum passum carne, et crucifixum carne, et mortem carne gustasse, factumque primogenitum ex mortuis, secundum quod vita est et vivificator ut Deus, anathema sit.

om. C. 17. *ἐνοίκησιν*] *οἰκείωσιν* Edd. mg. invitis libris. Statim *ἐσχηκότα* (sic) C. 18. *ἔφην* m. 19. *τὰ* om. V. 22. *ζωή*] + *τε* m. Edd. invitis V.C. Comm.

104 c A. 656 R. 238 C.

ΤΟΥ ΑΥΤΟΥ ΕΠΙΣΤΟΛΗ

ΠΡΟΣ ΙΩΑΝΝΗΝ ΕΠΙΣΚΟΠΟΝ ΑΝΤΙΟΧΕΙΑΣ.

Κυρίῳ μου ἀγαπητῷ ἀδελφῷ καὶ συλλειτουργῷ Ἰωάννῃ Κύριλλος ἐν κυρίῳ χαίρειν.

d Ps. xcv. 11. Eph. ii. 14. "ΕΥΦΡΑΙΝΕΣΘΩΣΑΝ οἱ οὐρανοὶ καὶ ἀγαλλιάσθω "ἡ γῆ·" λέλυται γὰρ τὸ μεσότοιχον τοῦ φραγμοῦ καὶ πέπαυται τὸ λυποῦν καὶ διχονοίας ἁπάσης ἀνῄρηται τρόπος, τοῦ πάντων ἡμῶν Σωτῆρος Χριστοῦ ταῖς ἑαυτοῦ ἐκκλησίαις τὴν εἰρήνην βραβεύοντος· κεκληκότων δὲ πρὸς τοῦτο ἡμᾶς καὶ τῶν εὐσεβεστάτων καὶ θεοφιλεστάτων βασιλέων· οἳ e προγονικῆς εὐσεβείας ἄριστοι ζηλωταὶ γεγονότες, ἀσφαλῆ μὲν καὶ ἀκατάσειστον ἐν ἰδίαις ψυχαῖς τὴν ὀρθὴν φυλάττουσι πίστιν· ἐξαίρετον δὲ ποιοῦνται φροντίδα τὴν ὑπὲρ τῶν ἁγίων ἐκκλησιῶν, ἵνα καὶ διαβόητον ἔχωσιν εἰς αἰῶνα τὴν δόξαν, καὶ εὐκλεεστάτην ἀποφήνωσι τὴν ἑαυτῶν βασιλείαν· οἷς καὶ αὐτὸς ὁ τῶν δυνάμεων Κύριος πλουσίᾳ χειρὶ διανέμει τὰ ἀγαθά· καὶ δίδωσι μὲν κατακρατεῖν τῶν ἀνθε-
657 R. στηκότων, χαρίζεται δὲ τὸ νικᾶν. οὐ γὰρ ἂν διαψεύσαιτο

Codices V.C.w.x.g.k. S (=versio Syriaca in Mus. Brit. Cod. add. 14557, sec. vii. fol. 149 v—152). 1, 2. Ita V. favente et S, qui titulum, *Epistola beati Cyrilli ad Johannem Antiochenum* exhibet. Ἐπιστολὴ τοῦ ἐν ἁγίοις πατρὸς ἡμῶν κυρίλλου πρὸς τὸν μακαριώτατον πατριάρχην ἀντιοχείας ἰωάννην καὶ τοὺς τῆς ἀνατολῆς ἐπισκόπους περὶ εἰρήνης w fol. 120 v. Ἐπιστολὴ τοῦ μακαρίου κυρίλλου γραφεῖσα πρὸς ἰωάννην ἐπίσκοπον ἀντιοχείας περὶ τῆς εἰρήνης x. Ἐπιστολὴ γραφεῖσα τῷ θεοφιλεστάτῳ ἐπισκόπῳ ἀντιοχείας ἰωάννῃ παρὰ τοῦ ὁσιωτάτου κυρίλλου ἀρχιεπισκόπου ἀλεξανδρείας g.k. Nihil C. Comm. Ἐπιστολὴ κυρίλλου ἀρχιεπισκόπου ἀλεξανδρείας [κυρίλλου Aub.] πρὸς ἰωάννην ἀντιοχείας ἀποσταλεῖσα διὰ παύλου ἐπισκόπου ἐμίσης Edd. In mg. numerum κζ ex-

INCIPIT EPISTOLA SANCTI CYRILLI AD JOHANNEM ANTIOCHENUM.

E vetere Concilii versione in Baluz collectio col. 591.

Domino meo dilectissimo fratri et consacerdoti Johanni Cyrillus in Domino salutem.

EXULTENT coeli, et laetetur terra. Solutus est enim medius paries maceriae, et quod contristabat quievit, atque dissensionis modus omnis abscisus est, omnium nostrum salvatore Christo pacem suis Ecclesiis tribuente, convocantibus tamen nos ad hoc
et piissimis ac Christo amantissimis Imperatoribus, qui originalis 592
pietatis facti imitatores egregii tutam quidem et inconcussam in propriis animis rectam fidem custodiunt, maximam tamen curam impendunt pro sanctis Ecclesiis, ut famosissimam habeant in seculo gloriam et praeclarum proprium ostendant imperium; quibus et ipse virtutum dominus ditissima manu bona distribuit, et praebet subjugare quidem adversarios, donat autem et victoriam. Neque

hibet V., πϛ′ Comm. 3. Κυρίῳ] praemittunt τῷ Edd. repugnantibus libris, Comm. 8. ἡμῶν om. S. αὐτοῦ k. 9. βραβεύοντος V.w.x.g.k. βραβεύσαντος C. Comm. Edd. 10. οἳ] + καὶ C. 12. ἐν—ὀρθὴν hoc ordine w.x.g.k. ἐν ἰδίαις ἔχειν ψυχαῖς τὴν ὀρθὴν V.C. Comm. τὴν ὀρθὴν ἐν ἰδίαις ψυχαῖς Edd. 14. καὶ deest in Comm., Edd. ἀδιαβόητον C. εἰς] + τὸν w. τὴν δόξαν εἰς αἰῶνα inverso ordine k. 15. εὐσεβεστάτην g.k. 16. τῶν] + ἄνω C. Comm. Κύριος] χριστὸς κύριος Edd. invitis omnibus. 18. διαψεύσαιτο V.C.w.g.k. Comm. διεψεύσατο x. διαψεύσηται Edd. Statim addit ἡ ἀλήθεια V., ὁ w.

Reg. ii.).)5 A. λέγων "Ζῶ ἐγώ, λέγει Κύριος· ὅτι τοὺς δοξάζοντάς με a "δοξάσω."

Ἀφικομένου τοίνυν εἰς τὴν Ἀλεξάνδρειαν τοῦ κυρίου μου τοῦ θεοφιλεστάτου ἀδελφοῦ καὶ συλλειτουργοῦ Παύλου, θυμηδίας ἐμπεπλήσμεθα καὶ σφόδρα εἰκότως, ὡς ἀνδρὸς τοιούτου μεσιτεύοντος, καὶ τοῖς ὑπὲρ δύναμιν πόνοις ἑλομένου προσομιλεῖν, ἵνα τὸν τοῦ διαβόλου νικήσῃ φθόνον, καὶ συνάψῃ τὰ διῃρημένα, καὶ τὰ μεταξὺ διεῤῥιμμένα σκάνδαλα περιελὼν, ὁμονοίᾳ καὶ εἰρήνῃ στεφανώσῃ τάς τε παρ' ἡμῖν b καὶ τὰς παρ' ὑμῖν ἐκκλησίας. τίνα μὲν γὰρ διῄρηνται τρόπον, περιττὸν εἰπεῖν· χρῆναι δὲ μᾶλλον ὑπολαμβάνω τὰ τῷ τῆς εἰρήνης πρέποντα καιρῷ καὶ φρονεῖν καὶ λαλεῖν. ἥσθημεν τοίνυν ἐπὶ τῇ συντυχίᾳ τοῦ μνημονευθέντος θεοσεβεστάτου ἀνδρός· ὃς τάχα που καὶ ἀγῶνας ἕξειν οὐ μικροὺς ὑπενόησεν, ἀναπείθων ἡμᾶς ὅτι χρὴ συνάψαι πρὸς εἰρήνην τὰς ἐκκλησίας, καὶ τὸν τῶν ἑτεροδόξων ἀφανίσαι γέλωτα, ἀπαμβλῦναί τε πρὸς τούτῳ τῆς τοῦ διαβόλου δυστροπίας c τὸ κέντρον. ἑτοίμως δὲ οὕτως ἔχοντας εἰς τοῦτο κατέλαβεν, ὡς μηδένα πόνον ὑποστῆναι παντελῶς· μεμνήμεθα γὰρ τοῦ Σωτῆρος λέγοντος "Εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν, εἰρήνην "τὴν ἐμὴν ἀφίημι ὑμῖν·" δεδιδάγμεθα δὲ καὶ λέγειν ἐν προσευχαῖς "Κύριε ὁ Θεὸς ἡμῶν εἰρήνην δὸς ἡμῖν, πάντα "γὰρ ἀπέδωκας ἡμῖν." ὥστε εἴ τις ἐν μεθέξει γένοιτο τῆς παρὰ Θεοῦ χορηγουμένης εἰρήνης, ἀνενδεὴς ἔσται παντὸς ἀγαθοῦ.

Joan. v. 27. ;. xxvi.

d Ὅτι δὲ περιττὴ παντελῶς καὶ οὐκ εὐάφορμος τῶν ἐκκλησιῶν ἡ διχοστασία γέγονε, νυνὶ μάλιστα πεπληροφορήμεθα, τοῦ κυρίου μου τοῦ θεοφιλεστάτου Παύλου τοῦ ἐπισκόπου

1. λέγων] + ὅτι Edd., invitis libris, Comm. ὅτι] + Ἀλλ' ἤ C. Comm. δοξάζοντας libri, Comm. δοξάσαντας Edd. 4. μου τοῦ] καὶ V. θεοσεβεστάτου V.C. invito S. ἀδελφοῦ καὶ συλλειτουργοῦ hoc ordine V.w.x.g.k. ἀδελφοῦ Παύλου καὶ συλλειτουργοῦ C. Comm. Statim *Episcopi* addit S. 6. τόνοις C. 8. τὰ alt. om. C. διεῤῥιμμένα] γεγονότα Edd. mg. cum nullis libris nostris. διεῤῥιμμένα om. w. 10. τρόπον διῄρηνται inverso ordine g.k. διῄρηντο w.x. διήρηται (sic) C. 11. μᾶλλον dee st in Edd. 12. λέγειν V. 13. ἐπὶ deest in Edd. post haec desunt folia nonnulla in k.

enim mentitur dicens: *Vivo ego, dicit Dominus, quia glorificantes me glorificabo.* Veniente igitur in Alexandriam Domino meo reverentissimo consacerdote ac fratre Paulo, impleti sumus omni 593
laetitia, et nimis digne, tamquam tanto viro mediante et supra vires in laboribus adquiescente conversari, ut diaboli superaret invidiam, et conjungeret ea quae separata, et interjecta scandala circumcidens, consensu et pace coronaret Ecclesias quae apud nos et apud vos sunt. Quo enim modo divisae sunt, superfluum arbitror dicere. Oportere autem reor ea quae pacis tempori conveniunt et sapere et effari. Delectati ergo sumus colloquiis memorati reverentissimi viri, qui forte et certamina se non parva habiturum suspicabatur in persuadendum nobis quoniam oportet ad pacem conjungere Ecclesias et haereticorum risum abolere, sed et hebetem facere super his aculeum diabolicae malignitatis. Parate tamen ita in hoc habentes invenit ut nullum laborem penitus sustineret. Recordamur enim salvatorem dicentem: *Pacem meam do vobis, pacem meam relinquo vobis.* Edocti autem sumus et in orationibus dicere: *Dominus Deus noster, pacem da nobis, omnia enim reddidisti nobis.* Quoniam si quis particeps fuerit pacis quae a Domino ministratur, non indigebit omni bono. Quoniam vero omnino superflua et inoportuna Ecclesiarum divisio facta est, nunc maxime nobis est satisfactum, Domino meo reverentissimo Paulo Episcopo chartam proferente quae inreprehensibilem

Haec cita e versione fere eader Facundus Def. iii. capp. lib. cap. v.

ἐντυχία w. θεοσεβεστάτου om. C. 14. ὡς x. Comm. ἔχειν x. Comm. Statim μακροὺς w.x. 16. ἐκκλησίας] + Dei S. 17. τούτῳ] + καὶ w. 18. εἰς τοῦτο libri, Comm. ἐπὶ τούτῳ Edd. 19. μηδὲ w. 20. Ab ὑμῖν ad ὑμῖν transilit g. 21. διδασκόμεθα g. καὶ om. C. Comm. 22. κύριος x. Ab ἡμῖν ad ἡμῖν transiliunt C.g. 24. παρὰ] + τοῦ g. Statim χριστοῦ pro Θεοῦ w.x. invitis S.C. 26. τῶν ἐκκλησιῶν ἡ hoc ordine libri, Comm. 27. νῦν g. πεπληροφορούμεθα g. 28. μου om. V. θεοφιλεστάτου w.x. S. θεοσεβεστάτου V.C.g. Comm. εὐσεβεστάτου Edd. τοῦ ult. assumptum ex libris. ἐπισκόπου παύλου inverso ordine Comm.

χάρτην προκομίσαντος, ἀδιάβλητον ἔχοντα τῆς πίστεως τὴν ὁμολογίαν, καὶ ταύτην συντετάχθαι διαβεβαιουμένου παρά τε τῆς σῆς ὁσιότητος καὶ τῶν αὐτόθι θεοσεβεστάτων ἐπισκόπων. ἔχει δὲ οὕτως ἡ συγγραφὴ, καὶ αὐταῖς λέξεσιν ἐντέθειται τῇδε ἡμῶν τῇ ἐπιστολῇ.

ὁμολογία τῶν τῆς ἀνατολῆς ἐπισκόπων.

„ Περὶ δὲ τῆς θεοτόκου παρθένου ὅπως καὶ φρονοῦμεν καὶ
e *„ λέγομεν, τοῦ τε τρόπου τῆς ἐνανθρωπήσεως τοῦ Μονογενοῦς „ Υἱοῦ τοῦ Θεοῦ, ἀναγκαίως, οὐκ ἐν προσθήκης μέρει, ἀλλ' ἐν „ πληροφορίας εἴδει, ὡς ἄνωθεν ἔκ τε τῶν θείων γραφῶν, ἔκ „ τε τῆς παραδόσεως τῶν ἁγίων πατέρων παρειληφότες ἐσχή„ καμεν, διὰ βραχέων ἐροῦμεν, οὐδὲν τὸ συνόλον προστιθέντες „ τῇ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ἐκτεθείσῃ πίστει. ὡς „ γὰρ ἔφθημεν εἰρηκότες, πρὸς πᾶσαν ἐξαρκεῖ καὶ εὐσεβείας*
106 A. a *„ γνῶσιν, καὶ πάσης αἱρετικῆς κακοδοξίας ἀποκήρυξιν. ἐροῦ„ μεν δὲ οὐ κατατολμῶντες τῶν ἀνεφίκτων, ἀλλὰ τῇ ὁμολογίᾳ „ τῆς οἰκείας ἀσθενείας, ἀποκλείοντες τοῖς ἐπιφύεσθαι βουλο„ μένοις, ἐν οἷς τὰ ὑπὲρ ἄνθρωπον διασκεπτόμεθα.*

„ Ὁμολογοῦμεν τοιγαροῦν τὸν Κύριον ἡμῶν Ἰησοῦν τὸν „ Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν Μονογενῆ, Θεὸν τέλειον „ καὶ ἄνθρωπον τέλειον ἐκ ψυχῆς λογικῆς καὶ σώματος· πρὸ
b *„ αἰώνων μὲν ἐκ τοῦ Πατρὸς γεννηθέντα κατὰ τὴν θεότητα, ἐπ' „ ἐσχάτου δὲ τῶν ἡμερῶν τὸν αὐτὸν δι' ἡμᾶς καὶ διὰ τὴν ἡμε„ τέραν σωτηρίαν, ἐκ Μαρίας τῆς παρθένου κατὰ τὴν ἀνθρω„ πότητα· ὁμοούσιον τῷ Πατρὶ τὸν αὐτὸν κατὰ τὴν θεότητα,*
658 R. *„ καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα· δύο γὰρ φύσεων*
239 C. *„ ἕνωσις γέγονε· διὸ ἕνα Χριστὸν, ἕνα Υἱὸν, ἕνα Κύριον ὁμο„ λογοῦμεν. κατὰ ταύτην τὴν τῆς ἀσυγχύτου ἑνώσεως ἔννοιαν*
c *„ ὁμολογοῦμεν τὴν ἁγίαν παρθένον θεοτόκον, διὰ τὸ τὸν Θεὸν „ Λόγον σαρκωθῆναι καὶ ἐνανθρωπῆσαι, καὶ ἐξ αὐτῆς τῆς*

1. *προσκομίσαντος* Comm. Edd. mg. invitis libris. *ἔχοντος* V.C. 2. *ἐντετάχθαι* g. 3. *τε* om. V.C. Comm. *αὐτοῦ* g. *θεοσεβεστάτων* V.C.g. Comm. *θεοφιλεστάτων* Edd. 4, 5. *ἔχει—τῇ ἐπιστολῇ*] *καὶ αὐταῖς λέξεσιν ἐντεθεῖσθαι τῇδε ἡμῶν τῇ ἐπιστολῇ ἔχει δὲ οὕτως* C. Comm. 4. *αὐταῖς*] + *ταῖς* g. 5. *ἡμῶν* om. g. 6. *δὲ* om. C. *καὶ* prius om. V.C. 7. *Μονογενοῦς*] Reliqua ad *παραδιδόντας* (p. 46, 6) hic desunt in C., in mg. referente ad ipsam

continet fidei professionem, et hanc a tua sanctitate compositam
fidem dicente et ab aliis reverentissimis ibidem constitutis Epi-
scopis. Habet autem scriptura, ita sicut inserta est huic epistolae
meae. *De genitrice autem Dei virgine quemadmodum et sapimus et* Fides Johannis Antiocheni.
dicimus, et de modo incarnationis unigeniti filii Dei necessario non
quasi in additamenti parte, sed in specie satisfactionis, sicut ab initio
tam ex divinis scripturis quam ex traditione sanctorum patrum susci-
pientes habuimus, breviter enarramus, nihil penitus addentes sanctae
fidei quae a patribus in Nicaea est exposita. Sicut enim anticipavi-
mus dicentes, Sufficit ad omnem pietatis cognitionem et abdicationem
totius haereticae pravitatis, dicimus tamen, non quasi audentes aliquid
contra inreprehensibilia, sed confitentes propriam infirmitatem, pro
excludendis tamen his qui contra nos tentant adsurgere, quae sunt
supra hominem cogitamus. Confitemur etenim Dominum nostrum
Jesum Christum filium Dei unigenitum, Deum perfectum et hominem
perfectum ex anima rationali et corpore, ante secula quidem ex patre *de patre* Fac.
natum secundum deitatem, in fine vero dierum eundem propter nos et
propter nostram salutem de Maria virgine secundum humanitatem,
consubstantialem Patri secundum deitatem, et consubstantialem nobis
secundum humanitatem. Duarum enim naturarum unitio facta est. *adunatio* Fac.
Propter quod unum Christum, unum filium, unum Dominum confite-
mur. Secundum hunc inconfusae unitionis intellectum confitemur 594
sanctam virginem Dei genitricem; propter quod Deus verbum incar- *Mariam* addit Fac.

Johannis Epistolam scriba. 12. τῶν alt.] τῇ V.x.g. neutrum habet w. νικέα (sic) w. 14. πάσης καὶ inverso ordine Aub. 18. τὸν alt. assumptum ex V. Comm. 22. ἐσχάτου V. ἐσχάτων w.x.g. Euthymius. Comm. Edd. 23–25. Ab ἀνθρωπότητα ad ἀνθρωπότητα transilit w. 24. τὸν αὐτὸν om. S. sed exhibent x.g. 25. ἡμῖν] + τὸν αὐτὸν V. 29. τῆς om. w.

„ συλλήψεως ἑνῶσαι ἑαυτῷ τὸν ἐξ αὐτῆς ληφθέντα ναόν. „ τὰς δὲ εὐαγγελικὰς καὶ ἀποστολικὰς περὶ τοῦ Κυρίου φωνὰς, „ ἴσμεν τοὺς θεολόγους ἄνδρας, τὰς μὲν κοινοποιοῦντας, ὡς „ ἐφ' ἑνὸς προσώπου, τὰς δὲ διαιροῦντας, ὡς ἐπὶ δύο φύσεων· „ καὶ τὰς μὲν θεοπρεπεῖς κατὰ τὴν θεότητα τοῦ Χριστοῦ, „ τὰς δὲ ταπεινὰς κατὰ τὴν ἀνθρωπότητα παραδιδόντας."

d Ταύταις ὑμῶν ἐντυχόντες ταῖς ἱεραῖς φωναῖς, οὕτω τε καὶ
Eph. iv. 5. ἑαυτοὺς φρονοῦντας εὑρίσκοντες· "εἷς γὰρ Κύριος, μία πίστις, "ἓν βάπτισμα·" ἐδοξάσαμεν τὸν τῶν ὅλων Σωτῆρα Θεόν· ἀλλήλοις συγχαίροντες, ὅτι ταῖς θεοπνεύστοις γραφαῖς καὶ τῇ παραδόσει τῶν ἁγίων ἡμῶν πατέρων, συμβαίνουσαν ἔχουσι πίστιν αἵ τε παρ' ἡμῖν καὶ αἱ παρ' ὑμῖν ἐκκλησίαι· ἐπειδὴ δὲ ἐπυθόμην τῶν φιλοψογεῖν εἰωθότων τινὰς, σφηκῶν ἀγρίων δίκην περιβομβεῖν, καὶ μοχθηροὺς ἐρεύγεσθαι κατ' ἐμοῦ λόγους, ὡς ἐξ οὐρανοῦ κατακομισθὲν, καὶ οὐκ ἐκ τῆς
e ἁγίας παρθένου λέγοντος τὸ ἅγιον σῶμα Χριστοῦ, δεῖν ᾠήθην ὀλίγα περὶ τούτου πρὸς αὐτοὺς εἰπεῖν· Ὦ ἀνόητοι καὶ μόνον εἰδότες τὸ συκοφαντεῖν· πῶς εἰς τοῦτο παρηνέχθητε γνώμης καὶ τοσαύτην νενοσήκατε τὴν μωρίαν; ἔδει γὰρ ἔδει σαφῶς ἐννοεῖν, ὅτι σχεδὸν ἅπας ἡμῖν ὁ ὑπὲρ τῆς πίστεως ἀγὼν συγκεκρότηται, διαβεβαιουμένοις, ὅτι θεοτόκος
107 A. a ἐστὶν ἡ ἁγία παρθένος. ἀλλ' εἴπερ ἐξ οὐρανοῦ, καὶ οὐκ ἐξ αὐτῆς τὸ ἅγιον σῶμα γεγενῆσθαί φαμεν τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ, πῶς ἂν ἔτι νοοῖτο θεοτόκος; τίνα γὰρ ὅλως τέτοκεν, εἰ μή ἐστιν ἀληθὲς, ὅτι γεγέννηκε κατὰ σάρκα τὸν Ἐμμανουήλ; γελάσθωσαν τοίνυν οἱ ταῦτα περὶ ἐμοῦ πεφλυαρηκότες· οὐ γὰρ ψεύδεται λέγων ὁ
Es. vii. 14. S. Matth. i. 23. μακάριος προφήτης Ἡσαΐας "Ἰδοὺ ἡ παρθένος ἐν γαστρὶ "ἕξει, καὶ τέξεται Υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ

1. συλλή^μ^ψεως V. συλληφθέντα (hic, non autem in Johannis epistola) w. 2. ἀποστολικὰς et εὐαγγελικὰς inter se transponit S. 3. θεηγόρους Comm. Edd. mg. et ita w. in Johannis Epistola. 6. ἀνθρωπότητα] + αὐτοῦ Edd. invitis V.g. Comm. (et in Johannis Epistola w.) 7–12 citat et Severus contra Joan. Gramm. § 2 fin. in Cod. Mus. Brit. add. 12157, fol. 4. 7. ταύτας V. ὑμῶν om. g. 8. Κύριος] + χριστὸς (sic) w. 10. χαίροντες C.

natus est et homo factus, ex ipsa conceptione sibimet uniit templum quod ex ipsa suscepit. Evangelicas vero et apostolicas de Domino voces scimus deiloquos viros quasdam conjungentes tamquam in una persona, quasdam dividentes tamquam in duabus naturis, et diviniores quidem atque altiores secundum deitatem Christi, humiliores autem secundum humanitatem ejus tradentes. His vestris relectis sacris vocibus, ita et nos sapere invenientes, (Unus enim Deus, una fides, *Dominus* Fac. unum baptisma) glorificavimus omnium salvatorem Deum, alterutris congaudentes quoniam scripturis divinitus inspiratis et traditioni sanctorum patrum nostrorum consonantem fidem habent vestrae et nostrae Ecclesiae. Quoniam vero comperi quosdam vituperare solentium, vesparum agrestium modo circumsonare et malignos contra me sermones eructare, tamquam ex coelo depositum et non ex sancta virgine sanctum corpus Christi esse confitear, consideravi pauca pro hoc ad eos dicere, O insensati et tantum calumniari docti, quemadmodum in hoc estis sensu dilapsi et in hac tanta stultitia languistis? Oportebat enim, oportebat aperte intelligere quoniam nobis pene omne certamen de fide provenit confirmantibus quoniam sancta virgo Dei genitrix est. Sed si de coelo et non ex ipsa sanctum corpus omnium nostrum salvatoris Christi factum esse diceremus, quomodo jam intelligeretur Dei genitrix esse? Quem enim omnino peperit, si non est verum quia peperit secundum carnem Emmanuel? Rideantur igitur haec de me garrientes. Nec enim beatus Propheta Esaias mentitus est dicens: *Ecce virgo in utero habebit, et pariet filium, et*

12. *ἔχουσι*] + *τὴν* C. *αἱ* alt. om. w.x. 14. *κατ' ἐμοῦ ἐρεύγεσθαι* inverso ordine x. 16. *ἁγίας* om. S. 20. *σχεδὸν*] *περ* C. Comm. *ὑπὲρ* libri, Comm. *περὶ* Edd. 21. *ἀγὼν συγκεκρότηται*] *συγκεκρότηται λόγος* w. invito S. *συγκεκρότηκε* C. Statim *διαβεβαιούμενος* w. 22. *ἐπείπερ* x.g. 23. *σῶμα*] *αὐτοῦ* praemittit g. addit x. *γεγενῆσθαι* [*γεγεννῆσθαί* Comm.] *φαμεν τοῦ πάντων ἡμῶν σωτῆρος Χριστοῦ τὸ πανάγιον σῶμα* C. Comm. 24. *σωτῆρος*] + *ἰησοῦ* w. 26. *περὶ ἐμοῦ ταῦτα* inverso ordine C.

“ Ἐμμανουήλ· ὅ ἐστι μεθερμηνευόμενον Μεθ᾽ ἡμῶν ὁ
b “ Θεός,” ἀληθεύει δὲ πάντως καὶ ὁ ἅγιος Γαβριὴλ πρὸς τὴν
S. Luc. i. 30, 31. μακαρίαν παρθένον εἰπὼν “ Μὴ φοβοῦ Μαριάμ· εὗρες γὰρ
“ χάριν παρὰ τῷ Θεῷ· καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ
S. Matth. i. 21. “ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς
“ γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.”
Ὅταν δὲ λέγομεν ἐξ οὐρανοῦ καὶ ἄνωθεν τὸν κύριον ἡμῶν
Ἰησοῦν τὸν Χριστὸν, οὐχ ὡς ἄνωθεν καὶ ἐξ οὐρανοῦ κατε-
c νεχθείσης τῆς ἁγίας αὐτοῦ σαρκὸς, τὰ τοιαῦτά φαμεν, ἑπό-
μενοι δὲ μᾶλλον τῷ θεσπεσίῳ Παύλῳ διακεκραγότι σαφῶς
1 Cor. xv. 47. “ Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκὸς, ὁ δεύτερος ἄνθρωπος
“ ὁ Κύριος ἐξ οὐρανοῦ.” μεμνήμεθα δὲ καὶ αὐτοῦ τοῦ
S. Joan. iii. 13. Σωτῆρος λέγοντος “ Οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν,
“ εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου·”
καίτοι γεγέννηται κατὰ σάρκα, καθάπερ ἔφην ἀρτίως, ἐκ
τῆς ἁγίας παρθένου. ἐπειδὴ δὲ ὁ ἄνωθεν καὶ ἐξ οὐρανοῦ
Phil. ii. 7. καταφοιτήσας Θεὸς Λόγος κεκένωκεν ἑαυτὸν, μορφὴν δούλου
659 R. d λαβὼν, καὶ κεχρημάτικεν υἱὸς ἀνθρώπου, μετὰ τοῦ μεῖναι ὃ
ἦν, τουτέστι Θεός· ἄτρεπτος γὰρ καὶ ἀναλλοίωτος κατὰ
φύσιν ἐστίν· ὡς εἷς ἤδη νοούμενος μετὰ τῆς ἰδίας σαρκὸς,
ἐξ οὐρανοῦ λέγεται κατελθεῖν, ὠνόμασται δὲ καὶ ἄνθρωπος
ἐξ οὐρανοῦ, τέλειος ὢν ἐν θεότητι, καὶ τέλειος ἐν ἀνθρω-
πότητι ὁ αὐτὸς, καὶ ὡς ἐν ἑνὶ προσώπῳ νοούμενος· εἷς γὰρ
e Κύριος Ἰησοῦς Χριστὸς, κἂν ἡ τῶν φύσεων μὴ ἀγνοῆται
διαφορὰ, ἐξ ὧν τὴν ἀπόῤῥητον ἕνωσιν πεπρᾶχθαι φαμέν.

Τοὺς δὲ λέγοντας ὅτι κρᾶσις ἢ σύγχυσις ἢ φυρμὸς ἐγένετο τοῦ Θεοῦ Λόγου πρὸς τὴν σάρκα, καταξιωσάτω ἡ σὴ ὁσιότης ἐπιστομίζειν. εἰκὸς γάρ τινας καὶ ταῦτα περὶ ἐμοῦ θρυλεῖν, ὡς ἢ πεφρονηκότος ἢ εἰρηκότος. ἐγὼ δὲ τοσ-

2. ἅγιος] μακάριος w. ἄγγελος C. τὴν μακαρίαν] μαριὰμ τὴν V. 4. συλλήμψῃ V. 5. τέξεις V. 6. γὰρ deest in Edd. αὐτῶν] αὐτοῦ x. cf. in xii. Proph. 551 d, 706 a. 7. λέγομεν V.w. λέγωμεν C.x.g. Comm. Edd. 8. τὸν assumptum ex V. Comm. οὐρανῶν V. 9. τὰ assumptum ex V.w.x.g. 11. ἄνθρωπος alt. om. V. 12. ὁ Κύριος assumptum ex C.w.x.S. Comm. Edd. mg. deest in g. καὶ om. g. 13. οὐδεὶς] praemittunt καὶ g.

vocabunt nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus. Vere autem et sanctus Gabriel ad beatam virginem dicit: *Noli timere, Maria. Invenisti enim gratiam apud Deum. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum. Ipse enim salvum faciet populum suum a peccatis eorum.* Quando autem dicimus de coelo et de sursum Dominum nostrum Jesum Christum, non quasi de sursum et de coelo depositam ejus sanctam carnem talia dicimus, sed magis sequentes divinum Paulum aperte clamantem: *Primus homo de terra terrenus, secundus homo de coelo.* Meminimus autem et ipsum salvatorem dicentem: *Nemo ascendit in coelum nisi qui de coelo descendit filius hominis;* qui utique secundum carnem, sicut nuper dixi, ex sancta virgine natus est. Quoniam vero desursum et de coelo descendens Deus verbum exinanivit semetipsum, formam servi accipiens, et nuncupatus est filius hominis, permanens id quod erat, id est, Deus inconvertibilis et immutabilis secundum propriam naturam, tamen quia unus intelligitur cum propria carne, de coelo dicitur descendisse, nuncupatus est tamen et homo de coelo, perfectus in deitate, et perfectus
in humanitate, et in una persona intelligendus. Unus enim Do- 595
minus Jesus Christus, quamvis non ignoretur differentia naturarum ex quibus inenarrabilem unitatem factam esse diximus. Eos autem qui dicunt quia commixtio vel confusio aut confermentatio Dei verbi facta est ad carnem dignetur tua sanctitas refraenare. Suspicor enim et hoc de me aliquos divulgare quasi ita saperem aut praedicarem. Ego autem tantum absum ab hujusmodi sensu ut et furere

Comm. Edd. invitis C.w.x.S. 16. δὲ] + καὶ g. ὁ—καταφοιτήσας hoc ordine C.w.x.g. Comm., post καταφοιτήσας transponunt ὁ Edd. ὁ om. V(?) 17. κεκοινώνηκεν (sic) C. 18. ἀνθρώπου om. w.x. εἶναι V. 19. τουτέστι Θεὸς om. g. 20. ὡς om. w.x. ἰδίας] + αὐτοῦ C. Comm. 21. ἐξ οὐρανοῦ om. V. 22. ἐν ἀνθρωπότητι ὁ αὐτὸς w.x. ὁ αὐτὸς ἐν ἀνθρωπότητι Edd. ὢν ἐν ἀνθρωπότητι C. Comm. Edd. mg. 24. Ἰησοῦς om. S. 28. θεοσέβεια V.

οὗτον ἀφέστηκα τοῦ φρονῆσαί τι τοιοῦτον, ὥστε καὶ μαίνε-
S. Jac. i. 17. σθαι νομίζω τοὺς οἰηθέντας ὅλως, ὅτι τροπῆς ἀποσκίασμα
περὶ τὴν θείαν τοῦ Λόγου φύσιν συμβῆναι δύναται· μένει
108 A. a γὰρ ὅ ἐστιν ἀεὶ, καὶ οὐκ ἠλλοίωται· ἀλλ' οὐδ' ἂν ἀλλοιωθείη
πώποτε καὶ μεταβολῆς ἔσται δεκτική. ἀπαθῆ δὲ πρὸς τούτῳ
τὸν τοῦ Θεοῦ Λόγον ὑπάρχειν ὁμολογοῦμεν ἅπαντες, κἂν εἰ
πανσόφως αὐτὸς οἰκονομῶν τὸ μυστήριον, ἑαυτῷ προσνέμων
ὁρῷτο τὰ τῇ ἰδίᾳ σαρκὶ συμβεβηκότα πάθη. ταύτῃ τοι καὶ
1 S. Pet. iv. 1. ὁ πάνσοφος Πέτρος "Χριστοῦ οὖν, φησὶ, παθόντος ὑπὲρ
"ἡμῶν σαρκὶ," καὶ οὐχὶ τῇ φύσει τῆς ἀῤῥήτου θεότητος.
ἵνα γὰρ αὐτὸς ὁ τῶν ὅλων Σωτὴρ εἶναι πιστεύηται, κατ'
οἰκείωσιν οἰκονομικὴν εἰς ἑαυτὸν, ὡς ἔφην, τὰ τῆς ἰδίας
b σαρκὸς ἀναφέρει πάθη· ὁποῖόν ἐστι τὸ διὰ τῆς τοῦ προ-
Es. l. 6. φήτου φωνῆς προαναφωνούμενον, ὡς ἐξ αὐτοῦ "Τὸν νῶ-
"τόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς
"ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ
"αἰσχύνης ἐμπτυσμάτων."

Ὅτι δὲ ταῖς τῶν ἁγίων πατέρων δόξαις ἑπόμεθα πανταχοῦ, μάλιστα δὲ ταῖς τοῦ μακαρίου καὶ πανευφήμου πατρὸς
240 C. ἡμῶν Ἀθανασίου, τὸ κατά τι γοῦν ὅλως ἔξω φέρεσθαι παραιτούμενοι, πεπείσθω μὲν ἡ σὴ ὁσιότης, ἐνδοιαζέτω δὲ τῶν
c ἄλλων μηδείς. παρέθηκα δ' ἂν καὶ χρήσεις αὐτῶν πολλὰς, τοὺς ἐμαυτοῦ λόγους ἐξ αὐτῶν πιστούμενος, εἰ μὴ τὸ μῆκος ἐδεδίειν τοῦ γράμματος, μὴ ἄρα πως γένηται διὰ τοῦτο προσκορές. κατ' οὐδένα δὲ τρόπον σαλεύεσθαι παρά τινων ἀνεχόμεθα τὴν ὁρισθεῖσαν πίστιν, ἤτοι τὸ τῆς πίστεως σύμβολον, παρὰ τῶν ἁγίων ἡμῶν πατέρων, τῶν ἐν Νικαίᾳ συνελθόντων κατὰ καιρούς· οὔτε μὴν ἐπιτρέπομεν ἑαυτοῖς ἢ
d ἑτέροις, ἢ λέξιν ἀμεῖψαι τῶν ἐγκειμένων ἐκεῖσε, ἢ μίαν γοῦν

3. τὴν θείαν τοῦ Λόγου V.C.w.x. Comm. τὴν τοῦ Θεοῦ λόγου g. Edd. 4. ἦν V. 5. δεκτικός C. Comm. 6. ἅπαντες om. S. 8. τῇ assumptum ex C.w.x.g. συμβαίνοντα C. 9. οὖν φησὶ w.x.g. φησι post παθόντος transponit V., omittunt C. Comm. οὖν omittunt Edd. ὑπὲρ ἡμῶν deest in Edd. repugnantibus libris, S. Comm. 11. ὁ assumptum ex V.w.x. Σωτὴρ τῶν ὅλων inverso ordine g. 12. εἰς] ὡς V. 16. ῥάπισμα C. 18. ἑπόμεθα δόξαις g.

arbitrer eos qui suspicati sunt omnino quia mutationis obumbratio circa naturam Dei verbi potest contingere. Manet enim quod est semper, et non mutatur, neque mutabitur aliquando, vel conversionis est capax. Inpassibile autem super haec Dei verbum omnes confitemur, licet ipse sapientissime disponens mysterium, sibimet applicans videatur accidentes carni passiones. Ideo utique et sapientissimus Petrus inquit: *Christo passo pro nobis carne*, et non natura inenarrabilis deitatis. Ut enim ipse salvator omnium esse crederetur secundum proprietatem dispensativam, ad semetipsum, ut dixi, carnis suae refert passiones. Quale est illud quod Prophetae voce tamquam ab ipso praedicitur: *Dorsum meum dedi ad verbera et maxillas meas ad palmas, faciem autem meam non averti a foeditate sputorum.* Quoniam vero ubique sequimur sanctorum patrum sententias, maxime autem patris nostri beatissimi et opinabilis Athanasii, omnino in aliquo ab eo deviare metuentes, tua quidem sanctitas credat, aliorum vero ambigat nullus. Apposuissem utique et testimonia eorum multa, ex ipsis mea verba confirmans, nisi prolixitatem epistolae timuissem, ne forte per hoc fastidium legentibus generetur. Nullo vero modo moveri ab aliquibus patimur fidem aut ipsum fidei symbolum quod a sanctis patribus nostris in Nicaea convenientibus illo tempore definitum est. Sed neque permittimus nobismetipsis aut aliis unum mutare dictorum ibidem positorum aut unam syllabam praeterire. Meminimus enim dicen-

19. *ταῖς* deest in Edd. *ἁγίου* pro *μακαρίου* C. Comm. Statim *καὶ* om. C. *πατρὸς ἡμῶν καὶ πανευφήμου* inverso ordine g. 22. *ὅλων* pro *ἄλλων* V. *γὰρ* pro *δ'* g. 25. *κατ'*] *καὶ κατ'* Edd. invitis libris, Comm. *δὲ* om. g. Comm. *παρασαλεύεσθαι* g. Statim *παρὰ* V.C.w.x. Comm. *πρὸς* g. Edd. *τινος* x. 26. *τὸν* V. 27. *πατέρων ἡμῶν* inverso ordine w.g. 28. *οὐδὲ* V.g. 29. *ἢ* prius om. V.

(Prov. xxii. 28.) παραβῆναι συλλαβὴν, μεμνημένοι τοῦ λέγοντος "Μὴ μέταιρε "ὅρια αἰώνια ἃ ἔθεντο οἱ πατέρες σου·" οὐ γὰρ ἦσαν αὐτοὶ (S. Matth. x. 20.) οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Θεοῦ καὶ Πατρός· (S. Joan. xv. 26.) ὃ ἐκπορεύεται μὲν ἐξ αὐτοῦ, ἔστι δὲ οὐκ ἀλλότριον τοῦ Υἱοῦ κατά γε τὸν τῆς οὐσίας λόγον. καὶ πρός γε τοῦτο ἡμᾶς οἱ τῶν ἁγίων μυσταγωγῶν πιστοῦνται λόγοι. ἐν μὲν γὰρ ταῖς (Acta SS. Ap. xvi. 7.) πράξεσι τῶν ἀποστόλων γέγραπται "Ἐλθόντες δὲ κατὰ "τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ e "οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·" ἐπιστέλλει δὲ καὶ (Rom. viii. 8, 9.) ὁ θεσπέσιος Παῦλος "Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ (660 R.) "δύνανται, ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν πνεύματι, "εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χρι-"στοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ."

Ὅταν δέ τινες τῶν τὰ ὀρθὰ διαστρέφειν εἰωθότων τὰς ἐμὰς παρατρέπωσι φωνὰς εἰς τὸ αὐτοῖς δοκοῦν, μὴ θαυμαζέτω τοῦτο ἡ σὴ ὁσιότης, εἰδυῖα ὅτι καὶ οἱ ἀπὸ πάσης αἱρέ-(109 A.) a σεως ἐκ τῆς θεοπνεύστου γραφῆς τὰς τῆς ἑαυτῶν πλάνης συλλέγουσιν ἀφορμὰς, τὰ διὰ τοῦ Ἁγίου Πνεύματος ὀρθῶς εἰρημένα ταῖς ἑαυτῶν κακονοίαις παραφθείροντες, καὶ ταῖς ἰδίαις κεφαλαῖς τὴν ἄσβεστον ἐπαντλοῦντες φλόγα.

Ἐπεὶ δὲ μεμαθήκαμεν ὅτι καὶ τὴν πρὸς τὸν μακάριον Ἐπίκτητον ἐπιστολὴν τοῦ πανευφήμου πατρὸς ἡμῶν Ἀθανασίου, ὀρθοδόξως ἔχουσαν, παραφθείραντές τινες ἐκδεδώ-b κασιν, ὡς ἐντεῦθεν ἀδικεῖσθαι πολλοὺς, διὰ τοῦτο χρήσιμόν τι καὶ ἀναγκαῖον ἐπινοοῦντες τοῖς ἀδελφοῖς, ἐξ ἀντιγράφων ἀρχαίων τῶν παρ' ἡμῖν καὶ ἀπλανῶς ἐχόντων, ἀπεστείλαμεν τὰ ἴσα τῇ σῇ ὁσιότητι.

Ἐῤῥωμένον σε καὶ ὑπερευχόμενον ἡμῶν ὁ Κύριος διαφυλάξει τιμιώτατε ἀδελφέ.

3. ἀλλὰ libri, S. Comm. ἀλλ' αὐτὸ Edd. 5. γε prius assumptum ex C. Comm. 6. μυσταγωγοὶ V. ταῖς om. C. 7. τῶν] + ἁγίων g. 10. θεσπέσιος] μακάριος w.x. 14. στρέφειν w. φρονεῖν (sic) V. εἰδότων x. Statim δόγματα addit g. 15. ὀρθὰς διαστρέφωσι pro ἐμὰς παρατρέπωσι (sic) C. ἀνατρέπωσι g. παρατρέπουσι V. εἰς τὸ αὐτοῖς δοκοῦν om. g. αὐταῖς (sic) C. 17. αἱρέσεως iterum repetit pro πλάνης C. 18. ὀρθῶς] καλῶς C. 20. ἰδίαις]

tem: *Noli transgredi terminos quos posuerunt patres tui.* Neque enim loquebantur illi, sed spiritus Dei patris, qui procedit quidem ex ipso, est autem a filio non alienus secundum unius essentiae rationem. Et ad hoc ipsum nos sanctorum arcana docentium verba confirmant. In actibus namque Apostolorum scriptum est: *Venientibus autem in Moesiam, tentabant ire in Bithyniam, et non permisit eos spiritus Jesu.* Scribit autem et admirabilis Paulus: *Qui autem in carne sunt, Deo placere non possunt. Vos autem in carne non estis, sed in spiritu. Siquidem spiritus Dei habitat in vobis. Si quis spiritum Christi non habet, hic non est ejus.* Quando autem quidam eorum qui recta pervertere solent, meas voces in hoc quod eis placuerit mutant, non admiretur hoc tua sanctitas, **596**
sciens quoniam et omnes haretici de scriptura divinitus inspirata sui colligunt erroris occasiones, ea quae a Sancto Spiritu recte dicta sunt sua malitia corrumpentes, et super sua capita flammam inextinguibilem haurientes. Quoniam vero didicimus quod et epistolam opinabilis patris nostri Athanasii ad beatissimum Epictetum destinatam recte habentem corrumpentes quidam ediderunt, ut per hoc plurimi nocerentur, propterea utile aliquid et necessarium fratribus providentes, ex antiquis exemplaribus quae apud nos sunt nullum errorem habentibus tuae sanctitati paria destinavimus.

+ ἑαυτῶν Edd. invitis libris, Comm. ἀσεβεστάτην (sic) w. 21. ἐπεὶ w.x. ἐπειδὴ C.g. Comm. Edd. 23. ὀρθῶς g. παραφθείραντος (sic) C. 24. ὡς om. C. καὶ pro διὰ C. Comm. 25. τε g. 26. καὶ om. C.x. Comm. habent w.g. Statim ἀπλανῶς libri, S. Comm. ἁπλῶς Edd. 27. ὁσιότητι des. V.C.S.g. 28, 29. Verba ἐῤῥωμένον—ἀδελφέ assumpta ex w.x. ἔῤῥωσο Comm. Edd.

THREE LETTERS

OF

S. CYRIL

ARCHBISHOP OF ALEXANDRIA.

S. Cyril begins by alluding to evil reports of him at Constantinople (see also the close of his Apology to the Emperor). He then says what the Incarnation does not mean, viz., any connection of God the Son with a separately existing man; that God the Son needed not His Birth in the Body but that it was all for us; in what sense God the Son suffered and died and rose, viz., by making the Human Body so absolutely His, that its suffering is His. What is, *The Word was made Flesh.*

To the Most Pious and Devout fellow minister NESTORIUS, Cyril greeting in the Lord.

CERTAIN, as I learn, are babbling to your Piety against my reputation and this incessantly, watching above all the time of the gathering of those in authority, and thinking (I suppose) to please thine hearing they put forth unadvised words, in no wise wronged but convicted and that aright, the one as a wronger of the blind and poor, another as having drawn his sword upon his mother, another as having stolen money in complicity with a maidservant and having always that kind of reputation which one might pray should not befall even one's chiefest foes. But the speech of such is of no great weight with me, that I stretch not out the measure of my littleness above my Lord and Master nor yet above the Fathers. For it is not possible however one may choose to live, to escape the crookedness of the bad.

Ad Nest. Ep. prior. Rom. iii. 14. But those men having their *mouth full of cursing and bitterness* shall give account to the Judge of all: I will turn to what belongs more specially to myself, and will put thee in mind now too, as a Brother in Christ, to make the word of teaching and the conception of the Faith with all guardedness to the people, and to consider S. Matth. xviii. 6. that the offending even *one* alone *of the little ones which believe in* Christ, is the cause of indignation not to be endured. But if the multitude of those grieved be so great, how stand we not in need of all skill, with all solicitude to cut away offences and to extend the sound word of the Faith unto those that seek the Truth? And this will be rightly achieved if reading the words 2 Cor. xiii. 5. of the holy Fathers, we be zealous to hold them dear, and *proving* ourselves *whether* we *be in the Faith*, as it is written, conform with care our conceptions to their right and blameless opinions.

The holy and mighty Synod therefore said that the Only-Begotten Son Himself, Begotten by Nature of God the Father, Very God of Very God, Light of Light, Him through Whom the Father hath made all things, came down and was made Flesh and made Man, suffered, rose the third day, and ascended into the Heavens. And these both words and doctrines we too must follow, considering what the Word of God being made Flesh and Man means: (For we do not say that the Nature of the Word was changed and made flesh, nor yet that it was changed into whole man, of soul and body: but this rather, that the Word having Personally united to Himself flesh ensouled with reasonable soul unspeakably and incomprehensibly was made Man and was called son of man not in respect of favour only or good pleasure[a], nor yet by appendage of person only:) and that the natures which were gathered together unto Very Union are diverse, yet One Christ and Son of Both, not as though the diversity of natures were taken away because of the Union, but rather that the Godhead and Manhood make up One Lord and Christ and Son through their unspeakable and ineffable coming together into Unity.

And thus is He said, albeit He have His being before the ages

[a] *κατὰ θέλησιν μόνην ἢ εὐδοκίαν*, i. e., not as though He had chosen a man and took pleasure in him and dwelt in him, like Ps. xviii. 19, *He delivered me because He delighted in me, ὅτι ἠθέλησέ με*, Isa. lxii. 4, *for the Lord delighteth in thee, ὅτι εὐδόκησε Κύριος ἐν σοί.*

and be begotten of the Father, to be born after the flesh too, of a woman; not as though His Divine Nature received the beginning of Being in the holy Virgin, nor yet as though a second Birth were needed on Its own account, along with that of the Father. For it were alike idle and foolish to say that He Who is before every age and Co-eternal with the Father, needs a second beginning of Being. But since for us and for our salvation, the Word having united the Human Nature to Himself Personally, proceeded forth of a woman, He is therefore said to have been born in the flesh. For not mere man was first born of the holy Virgin, and then the Word of God came down upon Him[b], but united from the very womb, He is said to have undergone birth in the Flesh, as making His own the birth of His own Flesh. For thus we say that He both suffered and rose again, not as though God the Word suffered in His own Nature either stripes or piercings of nails or the other wounds (for the Godhead is Impassible because It is also Incorporeal), but since that which had been made His own Body suffered these things, He again is said to suffer for us, for the Impassible was in the suffering Body. In like manner do we conceive of His Death too. For the Word of God is by Nature Immortal and Incorruptible and Life and Life-giving: but since again His own Body *by the grace of God* (as Paul saith) *tasted death* Heb. ii. 9.
for every man, Himself is said to have suffered death for us, not as though He had experienced death as far as pertains unto His own Nature (for it were distraction to say or think this) but because (as I said just now) His flesh tasted death. Thus too when His Flesh was raised, the Resurrection again is said to be His, not as though He fell into decay (not so!) but because His Body again was raised. Thus shall we confess One Christ and Lord; not as if co-worshipping a man with the Word, that a fantasy of severance be not privily brought in, by saying with[1], but as worshipping One and the Same, because not alien to the Word is

[1] σὺν

[b] Compare the words in the following Epistle p. 62, *having taken flesh of the holy Virgin and made it His own from the womb, He underwent birth as we;* and again a little after, those most remarkable words, *seen and a Babe and in swaddling clothes, being yet in the lap of the Virgin that bare Him, He was filling the Creation and co-sitting with the Father.* Nestorius denied this: for at the council of Ephesus, Theodotus Bishop of Ancyra said that at Ephesus too Nestorius had often said *The two-month-old,* or *three-month-old, I call not God,* Actio 1 (t. iii. 1049. ed. Col.).

Ad Nest. Ep. prior. His Body with which He sits with the Father, not as though two sons sit with the Father but One in union with His own Flesh. But if we reject the Personal Union as either impossible or as uncomely, we fall into saying, Two sons; for we must needs sever and say that the one is man by himself, honoured with the title of son; by Himself again, the Word of God, having of Nature both the Name and Fact of Sonship.

We must not therefore sever into two sons, the One Lord Jesus
2 Christ, for it will nothing aid the right utterance of the Faith so to do, even though one should allege unity of persons, for the Scripture hath not said that the Word united to Himself the Person of a man, but that He hath been made Flesh. And the
Heb. ii. 14. Word's being made Flesh is nought else than that He *partook of flesh and blood in like way with* ourselves and made our body His own and proceeded Man of a woman, not casting away the being God and His Generation of God the Father, but even while in assumption of flesh remaining what He was.

This does the declaration of the exact Faith every where set forth to us, thus shall we find that the holy Fathers thought, thus were they bold to call the holy Virgin Mother of God: not as though the Nature of the Word or His Godhead took a beginning of Being from the holy Virgin, but in that the holy Body souled with a reasonable soul was born of her, whereunto the Word united Personally is said to have been born after the Flesh.

These things now too I writing as out of Love in Christ, exhort
1 Tim. v. 21. thee as a brother and conjure thee *before* Christ and *the elect Angels*, with us both to think and teach these things; that the peace of the Churches may be preserved and the bond of harmony and of love abide indissoluble with the Priests of God.

S. CYRIL'S THIRD LETTER TO NESTORIUS.

S. Cyril begins by saying that he dared not in view of the Day of Judgment be longer silent, that he and his Synod write in conjunction with the one holden at Rome, that the Synods of Rome and Alexandria have assented to his two former Letters to Nestorius. He recites (as he always does) not the Constantinopolitan Creed, but the Nicene Creed in full with its Anathema: states the Union of Godhead and Manhood in God the Son, adding to this the denial of what it is not, citing by word two statements of Nestorius: states how from our Lord being God and Man, it follows that His Flesh and Blood in the Eucharist give life. And from God the Son being but One, it follows that the more human and the Diviner sayings of our Lord and about Him in the New Testament, equally belong to One. He is High Priest, but for us, not for Himself. The Spirit glorifies Him, not as though He were inferior, but because He is His Very own Spirit. God the Son born in the flesh, blessed all human birth and removed from it the former curse. The twelve Chapters or Anathemas.

To the Most Pious and Devout fellow minister Nestorius Cyril and the co-assembled Synod in Alexandria from out the Province of Egypt, greeting in the Lord.

WHEREAS our Saviour saith in plain terms, *He that loveth father or mother above Me is not worthy of Me, and he that loveth son or daughter above Me is not worthy of Me:* what shall be *our* lot, from whom thy piety claims to be loved in higher degree than Christ the Saviour of us all? who shall have power to aid us in the Day of Doom, or what defence shall we find, after prizing such long silence at the blasphemies which have been done against Him by thee? And if thou wert injuring thyself alone, in thinking and teaching such things, the concern thereat had been less: but since thou offendedst the Church and hast cast the leaven of an unwonted and strange heresy among the people (yea and not thither alone, but to those every where were the books of thy commentaries (S. Matth. x. 37.)

Ad Nest. Ep. magna. carried round), what answer will any longer suffice for our silence? or how must one not needs remember Christ Who says, S. Matth. x. 34, 35. *Think not that I came to cast peace over the earth, I came not to cast peace but a sword; for I came to sever a man against his father and the daughter against her mother?* For when the Fait his wronged, farewell as untimely and insecure our reverence to parents, be still too the law of affection to children and brothers, and be death in fine Heb. xi. 35. better than life to the godly, that *they may obtain a better resurrection*, as it is written.

Lo then together with the holy Synod that has been gathered together in Great Rome, under the presidency of the Most holy and Most devout our brother and co-minister the Bishop Celestine, we do testify to thee in this third Letter too, counselling thee to refrain from the so crooked and perverted doctrines which thou both holdest and teachest, and to choose in place of them the Right Faith which was delivered to the Churches from the beginning through the holy Apostles and Evangelists who have been S. Luke i. 2. both *eye-witnesses and ministers of the word.* Or if thy Piety do not so, ~~according to the ordinance set forth~~ in the Letters of the afore-mentioned most holy and most pious Bishop and our co-minister of the church of the Romans, Celestine, know that thou hast no lot with us, nor place nor rank among the Priests of God and His Bishops. For neither is it possible for us to overlook the Churches thus harassed and the people offended, and the Right Faith rejected and the flocks torn in pieces by thee who oughtest to preserve them, if thou wert as we a lover of right doctrine, tracking the piety of the holy Fathers. And all who have been by thy Piety severed for the Faith's sake, or deposed, both lay and Cleric, all we are in communion with; for it is not just that they who know to think aright should be wronged by thy decrees, because they doing well have contradicted thee. For this very thing thou hast notified in the Letter written by thee to our most holy brother-bishop of Great Rome, Celestine.

And it will not be enough for thy Piety to confess only the symbol of the Faith which was put forth in its time in the Holy Ghost by the holy and Great Synod gathered together in the City of the Niceans (for thou hast understood and interpreted it not

aright but rather perversely, even though thou confess the formula with thy mouth): but it will be meet that thou confess in writing and on oath that thou both anathematizest thine own foul and profane dogmas, and that thou wilt hold and teach the things which we all do, the Bishops and Teachers and leaders of the people throughout the West and East. And both the holy Synod at Rome and all of us have consented to the Letters written to thy Piety by the Church of the Alexandrians, as right and irreproachable.

We have subjoined to this our Letter the things which thou must hold and teach and those from which thou must abstain: for this is the Faith of the Catholic and Apostolic Church, to which all the Orthodox Bishops throughout the West and East adhere.

The Creed of the 318 Bishops at Nice.

We believe in One God the Father Almighty, Maker of all things both visible and invisible, and in One Lord Jesus Christ, the Son of God, the Only-Begotten begot of the Father, that is of the Essence of the Father, God of God, Light of Light, Very God of Very God, Begotten not made, Consubstantial with the Father, through Whom all things were made, both that are in Heaven and that are on earth, Who for us men and for our salvation came down and was made flesh and made man, suffered and rose the third day, went up into the Heavens, cometh to judge quick and dead, and in the Holy Ghost.

And those that say, There was a time when He was not and, Before He was begotten He was not, and that He was made of things that are not, or that say that the Son of God is of some other Hypostasis or Essence, or is subject to change or variation, these the Catholic and Apostolic Church anathematizes.

Following in all respects the confessions of the holy Fathers which they have made through the Holy Ghost speaking in them, and tracking out the aim of their ideas, and going as it were along the royal road, we say that the Only Begotten Son of God Himself, Who was begot of the Very Essence of the Father, Who is

Ad Nest. Ep. magna. Very God of Very God, Light of Light, He through Whom all things were made, both those in Heaven and those on earth, having for our salvation come down and abased Himself unto emptiness, was both made flesh and made man, that is, having taken Flesh of the holy Virgin and made it His own from the womb, He underwent birth as we, and proceeded Man of a woman, not losing what He was, but even though He assumed flesh and blood, thus too abiding what He was, God that is by Nature and in truth: (And neither do we say that the Flesh was turned into the Nature of Godhead nor yet that the Ineffable Nature of God the Word was borne aside into the nature of the flesh; for It is Unchangeable and Invariable, ever abiding wholly the same, according to the Scriptures:) and seen, and a Babe, and in swaddling-clothes, being yet in the lap of the Virgin that bare Him, He was filling the Creation as God and Co-sitting with the Father. For the Godhead is without quantity and size and endures not to be bounded.

And confessing that the Word was united Personally to flesh, we worship One Son and Lord Jesus Christ, neither putting apart and sundering Man and God, as though they were connected one with another by the unity of dignity and authority (for this were empty speech and nought else), nor yet calling the Word of God Christ by Himself and likewise him born of the woman by himself as though he were another Christ: but knowing One Only Christ, the Word of God the Father with His own Flesh (for then was He anointed as Man with us, albeit Himself giveth the Spirit to them
S. John iii. 34. that are worthy to receive it, and that not *by measure*[a], as saith the blessed Evangelist John), nor yet do we say this that the Word of God dwelt in him that was born of the holy Virgin as in a mere

[a] The Codex Sinaiticus, together with the 3 uncial MSS. B (Codex Vaticanus), C (Codex Ephraemii), L., which represent to us the Alexandrine family of MSS., read *οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα*, without the words ὁ Θεός. The sense would still be not unnaturally the same, *For He whom God sent speaketh the words of God, for not by measure giveth He Him* [*Him* being supplied as in our English Bibles] *the Spirit.* But S. Cyril, whose New Testament was very akin to that of the 3 MSS. [B.C.L.], and who, as they, had not the words ὁ Θεὸς repeated in the second clause, took ὃν ἀπέστειλεν as the nominative to that clause: *For He Whom God sent speaketh the words of God, for not by measure giveth He the Spirit;* and argues that since the Son gives the Spirit *without measure*, He is therefore His own Spirit, and He That is sent God.

man, lest Christ be conceived of as a God-clad man. For even though *the Word tabernacled in us,* and in Christ too it is said that *all the fulness of the Godhead dwelt bodily*, yet do we conceive that when He was made Flesh, not as He is said to dwell in the Saints, in like wise do we define that in Him too was the Indwelling, but united according to Nature and not turned into flesh, He made Indwelling of such a kind as the soul of man too may be said to have in regard to its own body. S. John i. 14. Col. ii. 9.

There is therefore One Christ and Son and Lord not as though man had connection simply with God as by unity of dignity or of authority (for equality of honour doth not unite natures. And verily Peter and John were of equal honour one with another, in that they were both Apostles and holy disciples, yet were not the two one), nor yet do we deem of the mode of connection [as being] by juxta-position (for this suffices not unto unity of nature), nor yet in the way of an external[b] participation, as we too being *joined to the Lord*, as it is written, are *one spirit* with Him; yea rather we refuse the term *connection*, as insufficient to express the Union. But neither do we call the Word of God the Father the God or Lord of Christ, lest again we openly sever into two the One Christ and Son and Lord, and incur the charge of blasphemy, making Him God and Lord of Himself. For the Word of God united (as we already before said) to Flesh Personally, is God of all, ruleth over every thing, but is Himself neither servant nor lord of Himself (for it were silly, yea rather blasphemous also, so to think or say). For He called the Father His *God*, albeit He is God by Nature and of His Essence: yea, we are not ignorant that together with being God, He became also Man who is under God, according to the Law that befits the nature of the humanity: but how can He be God or Lord of Himself? Therefore as, being Man and as far as pertains to what befits the measures of the emptiness, He says that He is with us under God: so hath He been made under the Law too, albeit Himself spake the Law and is Lawgiver as God. 1 Cor. vi 17. S. John xx. 17.

[b] σχετικὴν, i. e. what a person has, not in the way of nature, but of accident, and which therefore he can be conceived of as losing, without any change to his own nature.

Ad Nest. Ep. magna. And we refuse to say of Christ, „ For the sake of Him that wore „ I reverence that which is worn, for the sake of the Invisible I „ worship the seen." It is besides an aweful thing to say, „ He „ that is assumed shares the Name of God with Him That assumed „ him[c]." For he that says thus severs again into two christs, and puts man apart by himself and God likewise: for he denies manifestly the Union, whereby not as one in another is any co-worshipped nor co-named God, but One Christ Jesus is conceived of, the Only Begotten Son, worshipped with one worship together with His own flesh. But we confess that the Son begotten of God the Father and Only-Begotten God Himself, albeit Impassible
1 S. Peter iv. 1. in His own Nature, hath *suffered in the flesh* for us according to the Scriptures, and was in His crucified body making His own in an
Heb. ii. 9. Impassible manner the Sufferings of His own Flesh[d]. And *by the grace of God He tasted death* even *for every one*, albeit by Nature
S. John xi. 25. Life and Himself the Resurrection. For in order that, with Ineffable Might having trodden down death in His own flesh first,
Col. i. 18. 1 Cor. xv. 20. He might become *the Firstborn of the Dead* and *Firstfruits of them that slept,* and might make a way to the nature of man for a return to incorruption, *by the grace of God*, as we said just now, He *tasted death for every man*, and lived again after three days having spoiled
Ib. 21. Hades; so that even though *the Resurrection of the Dead* be said to be *through man*, yet do we conceive of the Word of God made Man and that through Him has the Might of Death been undone and He shall come in His time as one Son and Lord in the glory
Acts xvii. 31. of the Father *to judge the world in righteousness*, as it is written.

And of necessity will we add this too[e]: Declaring the Death in the Flesh of the Only-Begotten Son of God, that is, Jesus Christ, and confessing His living again from the dead and His Assumption into Heaven, we celebrate the Unbloody Service in the churches, and thus approach to the Mystic Blessings[f], and are sanctified,

[c] See S. Cyril against Nestorius, Book ii. near the end, cap. 12, p. 56 e.

[d] See this treated of again in S. Cyril's Defence of his 12th chapter against the Eastern Bishops, and in his Scholia on the Incarnation, chapter 8, and again in the last chapter, also in his Dialogue, Quod Unus est Christus, pp. 773–776, and stated in the Letter to John of Antioch, below p. 74.

[e] See this point treated of more fully in S. Cyril's fourth Book against the blasphemies of Nestorius, capp. 4 to the end.

[f] ταῖς μυστικαῖς εὐλογίαις. This is a very common name in S. Cyril for the Holy Eucharist.

rendered partakers of the Holy Flesh and Precious Blood of Christ the Saviour of us all. And not as though we were receiving common flesh (God forbid) nor yet that of a man sanctified and connected with the Word by unity of dignity, or as having a Divine Indwelling, but as truly quickening and the own Flesh of the Word Himself. For being by Nature Life as God, since He became One with His own Flesh, He rendered it Life-giving. So that even though He say to us, *Verily, verily, I say unto you, Except* S. John
ye eat the Flesh of the Son of Man, and drink His Blood, we shall vi. 53.
not account it also as that of one of us (for how will a man's flesh be life-giving in its own nature?) but as having truly become the own Flesh of Him Who for our sakes both became and was called Son of Man.

And the words of our Saviour in the Gospels we apportion neither to two Hypostases nor Persons (for neither is the One and Onely Christ two-fold, even though He be conceived to have been out of two diverse things gathered unto an inseverable Unity just as Man too is conceived of as of soul and body, and is not two-fold but one out of both) but thinking aright we shall maintain that both the human and besides the Divine expressions have been said by One. For when He says in God-befitting manner of Himself, *He* Ib. xiv. 9.
that hath seen Me hath seen the Father, and, *I and the Father are One*, Ib. x. 30.
we conceive of His Divine and Ineffable Nature, wherein He is even One with His own Father by reason of Identity of Essence, and the Image and *Impress* and *Brightness of His Glory;* but when Heb. i. 3.
despising not the measure of the human nature, He addresses the Jews, *Now are ye seeking to slay Me, a Man which have told you the* S. John viii. 40.
truth, we recognize no less the Very God the Word in the Equality and Likeness of the Father, even by the measures of His Manhood. For if it be needful to believe that being God by Nature He have been made Flesh, or Man ensouled with a reasonable soul, what excuse will any one's being ashamed of His words, if they are made in man-befitting manner, have? For if He should refuse words befitting man, who compelled Him to become Man as we? and He Who abased Himself for our sakes unto voluntary emptiness, why should He refuse the words befitting that emptiness? To one Person therefore must we attribute all the words in the Gospels,

Ad Nest. Ep. magna. to One Incarnate[g] Hypostasis of the Word: for there is One Lord Jesus Christ, according to the Scriptures.

Heb. iii. 1. And if He be called both *Apostle and High Priest of our confession*, as ministering to God the Father the Confession of our faith offered by us to Him and through Him to God the Father and unto the Holy Ghost, we say again that He is the by Nature Only Begotten Son of God and we do not apportion unto a man other than He the name of priesthood and its reality. For He became the *Mediator of God and Man*, and the Reconciler unto Peace, offering Himself to God the Father for an odour of a sweet smell. Wherefore He also saith, *Sacrifice and offering Thou wouldest not, whole burnt sacrifices and for sin Thou tookest not pleasure in, but a Body preparedst Thou Me: then I said, Lo I come* (*in the section of the Book hath it been written of Me*) *to do Thy Will, O God.* For He offered in our behalf His own Body for an odour of a sweet smell and not rather on His own behalf: for what offering or sacrifice would He need for His own Self, Who is superior to all sin, as God? For if *all sinned and are short of God's glory*, inasmuch as *we* are apt to go aside, and man's nature is sick of the disease of sin, but Himself not so, and we have therefore come short of His Glory: how will there yet be any doubt that for us and in our behalf hath the Very Lamb been sacrificed? And to say that He hath offered Himself for both Himself and us, will on no account fail of the charge of blasphemy: for in no wise hath He transgressed nor did He sin, what offering then would He need, when there is no sin to which offering full rightly appertains?

(1 Tim. ii. 5. — Heb. x. 5–7 from Ps. xl. 6–8. — Rom. iii. 23.)

S. John xvi. 14. And when He says of the Spirit, *He shall glorify Me,* we conceiving aright say that not as lacking glory from another did the One Christ and Son receive Glory from the Holy Ghost, since neither is His Spirit superior to Him and above Him: but since for demonstration of His Godhead He was using His own Spirit for mighty deeds, He says that He is glorified by Him. Just as

The Holy Ghost Christ's Spirit.

[g] See in S. Cyril's second Epistle to Succensus, the explanation of how there is one φύσις σεσαρκωμένη of God the Word. His idea in either case would be that just as, although Man is composite, of body and soul, we speak of the nature of Man, not, the natures of Man; in the same way, not overlooking (as S. Cyril again and again says) the vast diversity between the Nature of Godhead and the Nature of Manhood, yet is the Union so Perfect that we are to say One Incarnate Nature, or (as here) One Incarnate Hypostasis.

if one of us were to say of his own strength (for example) or understanding in regard to ought, They will glorify me. For even though the Spirit exist in His Own Person, and is conceived of by Himself, inasmuch as He is the Spirit and not the Son, yet is He not therefore alien from Him; for He is called *the Spirit of Truth*, S. John xv. 26. and Christ is *the Truth*, Ib. xiv. 6. and He ~~proceedeth~~ x from[1] Him, just as from[2] God the Father. The Spirit therefore working miracles by the hand too of the holy Apostles after that our Lord Jesus Christ had gone up into Heaven, glorified Him; for He Himself again working through His own Spirit, was believed in, that He is God by Nature. Wherefore He said also, *He shall receive of Mine and declare it unto you.* Ib. xvi. 14. And we do not say that by participation is the Spirit both wise and mighty (for He is All-perfect and unneeding of all good) but since He is the Spirit of the Father's Might and Wisdom, i. e., the Son, He is Wisdom and Might's Very Self.

[1] παρ' [2] ἐκ

And since the holy Virgin hath borne after the Flesh God united Personally to the Flesh, therefore do we say that she is also Mother of God, not as though the Nature of the Word had the beginning of Its existence from flesh, for It *was in the beginning and the Word was God, and the Word was with God,* Ib. i. 1. and is Himself the Maker of the ages, Co-Eternal with the Father and Creator of all things: but (as we have already said) seeing that He united human nature to Himself Personally and underwent fleshly birth from the very womb, not as though by any necessity or for the sake of His own Nature needing the Birth in time and in the last times of the world, but in order to bless the very beginning of our being and that, because a woman bare Him united to the flesh, the curse against our whole race might at length be stopped, the curse which sends to death our bodies of earth, and the words, *in sorrows shalt thou bear children,* Gen. iii. 16. through Him abolished, He might manifest that true which is uttered by the Prophet's voice, *Death in its might swallowed up, and God again removed every tear from off every face.* Isa. xxv. 8 LXX. For for this reason do we say that He oeconomically blessed marriage itself also and when bidden in Cana of Galilee S. John ii. 2. went thither together with the holy Apostles.

These things have we been taught to hold by the holy Apostles

x This taken wt. Engl. vers. of St. Jno. xvi. is sure to mislead, & is very censurable. προχεῖται = is "Poured-forth" = mission,

Ad Nest. Ep. magna. and Evangelists and the whole God-inspired Scripture, and by the true Confession of the blessed Fathers: to all of them must thy Piety too assent and consent without any guile.

The things which it is necessary that thy Piety anathematize have been annexed to this our Letter:—

1. If any one confess not that Emmanuel is in truth God and that the holy Virgin is therefore Mother of God, for she bare after the flesh the Word of God made Flesh, be he anathema.

2. If any one confess not that the Word of God the Father hath been Personally united to Flesh and that He is One Christ with His own Flesh, the Same (that is) God alike and Man, be he anathema.

3. If any one sever the Persons of the One Christ after the Union, connecting them with only a connection of dignity or authority or sway, and not rather with a meeting unto Unity of Nature, be he anathema.

4. If any one allot to two Persons or Hypostases, the words in the Gospel and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is of God, others as God-befitting to the Word alone That is of God the Father, be he anathema.

5. If any one dare to say, that Christ is a God-clad man, and not rather that He is God in truth as being the One Son and
Heb. ii. 14. That by Nature, in that *the Word hath been made Flesh*, and *hath shared like us in blood and flesh*, be he anathema.

6. If any one say that the Word That is of God the Father is God or Lord of Christ and do not rather confess that the Same is God alike and Man, in that *the Word* hath been *made Flesh*, according to the Scriptures, be he anathema.

7. If any one say that Jesus hath been in-wrought-in as man by God the Word and that the Glory of the Only-Begotten hath been put about Him, as being another than He, be he anathema.

8. If any one dare to say that the man that was assumed ought to be co-worshipped with God the Word and co-glorified and co-named God as one in another (for the *co-*, constantly appended, compels us thus to deem) and does not rather honour Emmanuel

with One worship and attribute to Him One Doxology, inasmuch as *the Word has been made Flesh,* be he anathema.

9. If any one say that the One LORD JESUS CHRIST hath been glorified by the SPIRIT, using His Power as though it were Another's, and from Him receiving the power of working against unclean spirits and of accomplishing Divine signs upon men; and does not rather say that His own is the SPIRIT, through Whom He hath wrought the Divine signs, be he anathema.

10. The Divine Scripture says that Christ hath been made *the* Heb. iii. 1.
High Priest and Apostle of our confession and He hath offered Himself for us for an odour of a sweet smell to God the Father. If any one therefore say that not the Very Word of God was made our High Priest and Apostle when He was made Flesh and man as we, but that man of a woman apart by himself as other than He, was [so made]: or if any one say that in His own behalf also He offered the Sacrifice and not rather for us alone (for He needed not offering Who knoweth not sin), be he anathema.

11. If any one confess not that the Flesh of the Lord is Life-giving and that it is the own Flesh of the Word Himself That is from God the Father, but say that it belongs to another than He, connected with Him by dignity or as possessed of Divine Indwelling only and not rather that it is Life-giving (as we said) because it hath been made the own Flesh of the Word Who is mighty to quicken all things, be he anathema.

12. If any one confess not that the Word of God suffered in the Flesh and hath been crucified in the Flesh and tasted death in the Flesh[h] and hath been made First-born of the Dead, inasmuch as He is both Life and Life-giving as God, be he anathema.

[h] See this carefully explained in the former Epistle, p. 57, cf. also note d.

LETTER TO JOHN BISHOP OF ANTIOCH.

S. Cyril begins with deep exultation at the return of peace to the Church, and kindly praise of Paul Bishop of Emisa, the envoy of the Orientals: cites the confession of Faith of the Orientals brought by the Bishop Paul with full approval. He treats of the unfounded objection of some that he had said that our Lord's Body came down from Heaven. God the Son became Man, yet is not the Body at all commingled with the Godhead: He suffered Impassibly because His are the Sufferings of His Body which suffered. S. Cyril says that he follows the elder Fathers, and their Exposition of Faith, wherein they were guided by the Holy Ghost, which proceeded from the Father yet is the Spirit of the Son too. He sends a true copy of S. Athanasius' Letter to Epictetus to replace a falsified copy that the Eastern Bishops had.

To my Lord, Beloved Brother and Fellow-minister John, Cyril greeting in the Lord.

Ps. xcvi. 11. Eph. ii. 14. *Let the Heavens rejoice and the earth be glad*, for *the mid-wall of partition* is undone, and that which vexed been stopped and the cause of all our dissension been taken away, Christ the Saviour of us all dispensing peace to His Churches, the most pious and devout kings calling us hereto, who most excellent emulators of ancestral piety, guard the right Faith sure and unshaken in their own souls, and take very special pains for the holy Churches, that they may have glory renowned for ever and render their kingdom most famous: to whom the Lord of Hosts Himself imparts good things with wealthy Hand and gives them to overcome their adversaries, grants them the victory. For He would not lie Who says, *I live, saith the Lord, for them that honour Me I will honour.* (1 Sam. ii. 30.)

My Lord therefore our most pious Brother and Fellow-minister

Paul having come to Alexandria, we were filled with joy of soul and that with reason, at such a man mediating and being pleased to engage in toils above strength, that he might overcome the envy of the devil and join together things that had been sundered and stripping off the stumblingblocks which had been cast in the way, might crown with concord and peace the churches among us and those with you. For how they were sundered, it is needless to say, I think it right rather both to think and utter things which befit the time of peace. We were delighted therefore at the coming of the above-mentioned most pious man, who perhaps supposed that he would have no small toil, in persuading us that one ought to join the churches in peace and to bring to nought the laughter of the heterodox, and moreover to blunt the sting of the devil's perversity: but he found us so well prepared for this, that there was no trouble at all, for we remembered the Saviour Who saith, *My Peace I give to you, My Peace I leave to you*, and we have been taught to say in prayers, *O Lord our God give us Peace, for Thou freely gavest us all things.* So that if any be in participance of the peace which is administered by God, he will be without lack of every good thing.

S. John xiv. 27. Isa. xxvi. 12.

And that the dissension of the churches was wholly superfluous and without any good reason, we have been now fully convinced, on my Lord the most pious Bishop Paul handing a paper, which had an irreprehensible confession of the Faith, and affirming that this had been composed both by your Holiness and the most devout Bishops with you. This is the writing inserted word for word in this our Letter :—

From the Letter of John Arch-Bishop of Antioch to S. Cyril.

„ And how we both think and speak concerning the „ Virgin Mother of God, and the mode of the Incar- „ nation of the Only-begotten Son of God :—needs will „ we not in the way of addition, but of demonstration, „ as we have received and holden from of old, both from the Divine „ Scriptures and from the tradition of the holy Fathers, briefly say, „ adding no whit to the Faith put forth by the holy Fathers which „ were in Nicaea. For as we just now said, it suffices both to all „ knowledge of piety and to the banishment of all heretical mis- „ belief. And we will say it, not daring impossibilities, but with

Ep. ad Johan. Ant. „ the confession of our own weakness, excluding those that would „ attack us, in that we are looking into things above man:

„ We confess therefore our Lord Jesus Christ, the Son of God, „ the Only Begotten, Perfect God and Perfect Man of reasonable „ Soul and Body, Begotten before the ages of His Father according „ to His Godhead, the Same in the last days for us and for our „ salvation of the Virgin Mary according to the Manhood: Con- „ substantial with the Father according to the Godhead and Con- „ substantial with us according to the Manhood: for an Union „ hath taken place of two natures, wherefore we confess one Christ, „ One Son, One Lord.

„ According to this idea of inconfused Union we confess the „ holy Virgin Mother of God, by reason that God the Word was „ made Flesh and made Man and from the very Conception united „ to Himself the Temple taken of her. And as to the Gospel and „ Apostolic words concerning the Lord, we know that Divines „ make some common, as to One Person, apportion others, as to „ two Natures, and give the God-befitting to Christ according to „ His Godhead, the lowly ones according to His Manhood."

Reading these your holy words and finding that ourselves too
Eph. iv. 5. so think (for there is *One Lord, One Faith, One Baptism*), we glorified God the Saviour of all, rejoicing one with another because the Churches with us and those with you hold the faith coinciding with the God-inspired Scriptures and with the tradition of our holy Fathers. But when I learned that certain of those who love to find fault, buzz around like fierce wasps, and belch forth knavish words against me as though I said that the holy Body of Christ were brought down from Heaven and were not of the holy Virgin, I thought I ought to say a few words to them about this: O senseless and only knowing how to calumniate! how were ye led astray to this opinion and have grown sick of so great folly? for one must, one must clearly consider that nearly the whole contest respecting the Faith has been at issue on our affirming that the holy Virgin is Mother of God. But if we say that the holy Body of Christ the Saviour of us all was made from heaven, not from her, how is she yet conceived of as Mother of God? for whom did she at all bring forth, except it be true that she bare after the flesh

Emmanuel? Let them be laughed at then who babble these things of me, for the blessed Prophet Isaiah does not lie, saying, *Behold* Isa. vii. *the Virgin shall conceive and bear a Son and they shall call His Name* 14. S. Matth. *Emmanuel, which is being interpreted, God with us:* altogether true i. 23. is the holy Gabriel too saying to the blessed Virgin, *Fear not,* S. Luke *Mary, for thou hast found favour with God, and behold thou shalt* i. 30, 31. *conceive in thy womb and bring forth a Son and shalt call his Name* S. Matth. *Jesus: for He shall save His people from their sins.* i. 21.

But when we say that our Lord Jesus Christ is from Heaven and from above, we say so not as though His holy Flesh were brought down from above and from Heaven, but following rather the Divine-uttering Paul, who manifestly cried aloud, *The first* 1 Cor. xv. *man is of the earth earthy, the second man the Lord from Heaven.* 47. We remember the Saviour Himself too saying, *No man hath* S. John *ascended up to Heaven save He that came down from Heaven, the Son* iii. 13. *of Man*[a]*:* albeit He was born after the flesh, as I just now said, of the holy Virgin. But since He That came down from above and from Heaven, God the Word, hath *emptied Himself, taking servant's* Phil. ii. 7. *form,* and was called son of man, along with remaining that He was, i. e., God (for He is without change or turn by Nature); as now conceived of as One with His own Flesh, is He said to have come down from Heaven: and He is likewise called, *Man from Heaven*[b]*:* being Perfect in Godhead and the same Perfect in Manhood and conceived of as in One Person. For One is the Lord Jesus Christ, even though the difference of the natures whence we say that the Ineffable Union was wrought, be not ignored.

But them that say there was a mixture or confusion or mingling of God the Word with the flesh, thy holiness will think good to stop their mouths. For it is like that some are bruiting these things also of me, as though I either thought or said them. But I am so far from thinking any such thing that I hold that they are even mad who at all suppose that *a shadow of turning* could S. James i. 17.

[a] The following words, ὁ ὢν ἐν τῷ οὐρανῷ, are wanting in the two uncial MSS, B.L. (representing the Alexandrine family, C is here defective) likewise in the Codex Sinaiticus, and are omitted by S. Cyril in this and at least ten other places. There are other indications of his copy of the New Testament having been cognate to that which B.C.L. to a certain extent represent.

[b] Alluding apparently to the words just cited, 1 Cor. xv. 47, *The first man is earthy, from earth, the second man is from Heaven, the Lord.*

Ep. ad Johan. Ant. take place in respect to the Divine Nature of the Word: for He abideth ever what He is and is not changed, yea and never will He be changed and be recipient of variation. And we all confess moreover that the Word of God is Impassible, even though Himself all-wisely dispensing His Mystery, is seen to attribute to Himself the Sufferings that befell His own Flesh. Therefore says

1 S. Pet. iv. 1. also the all-wise Peter, *Forasmuch therefore as Christ suffered for us in the flesh*, and not in the Nature of the Ineffable Godhead. For in order that Himself may be believed to be Saviour of all, He

οἰκείωσιν attributes to Himself (as I said) by an Oeconomic appropriation[1] the sufferings of His own Flesh, like that which is fore-announced

Isa. l. 6. by Prophet's voice, of Him, *I have given My Back to the scourges, My Cheeks to blows, My Face I turned not away from the shame of spittings.*

But let your holiness be persuaded that we ever follow the opinions of the holy Fathers, specially of our blessed and all-celebrated Father Athanasius, refusing to be borne one whit outside of it: and let no one else doubt the same. And I would have annexed many authorities of theirs, supporting my own words by them, only I was afraid of the length of the Letter, lest it should thereby be wearisome. And in no way do we endure that the Faith should in any way be shaken by any, which was defined, (I mean the Symbol of the Faith) by our holy Fathers, assembled in Nicaea in their season; nor yet do we allow either ourselves or others, either to alter a word of what is there laid up, or to overpass

Prov. xxii. 28. S. Matth. x. 20. S. John xv. 26. even one syllable, remembering Him Who said, *Remove not the everlasting bounds which thy fathers set:* for *not* themselves were *the speakers but the Spirit* of God the *Father*, which proceedeth indeed from Him, but is not alien from the Son in regard to Essence. And to this the words of the holy initiators confirm us: for in the

Acts xvi. 7. Acts of the Apostles it is written, *And when they were come to Mysia, they began trying to go into Bithynia and the Spirit of Jesus permitted*

Rom. viii. 8, 9. *them not.* The blessed Paul too writes, *They that are in the flesh cannot please God, but* YE *are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you, but if a man have not the Spirit of Christ, this man is not His.*

But when any of those who are used to pervert right things turn

aside my words to what pleases them, let not your holiness marvel, knowing that the authors of all heresy gather the occasion of their error out of the God-inspired Scripture, corrupting by their own perversity things that have been rightly uttered through the Holy Ghost, and pouring out upon their own heads the unquenchable flame.

But since we have learnt that some have garbled and put out the Letter of our all-celebrated Father Athanasius to the blessed Epictetus, which is orthodox, so that many have been injured thereby; we therefore thinking of something serviceable and necessary for the brethren, send transcripts to your holiness from old copies that we have here which are genuine.

The Lord shall keep thee strong and interceding for us, most honoured brother.

Feb. 21, 1874.

Laus Deo.

BY THE SAME EDITOR.

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SYMBOLAE

AD

John Currey

PSALMOS ILLUSTRANDOS

ISAGOGICAE.

SCRIPSIT

FRANCISCUS DELITZSCH

TH. ET PHIL. DR., ILLIUS PROF. ORD. ROSTOCHII DES., SOCIETATIS HISTORICO-THEOLOGICAE LIPSIENSIS ET ASIATICAE PARISIENSIS SODALIS.

Disseritur I. de Psalmorum indole partim jehovica partim elohimica; II. de Psalmorum ordine ejusque causis ac legibus.

LIPSIAE,

IMPRESSUM EST ET PROSTAT APUD CAROLUM TAUCHNITIUM.

1846.

CAROLO PAULO CASPARI,

SAGACI VERBI PROPHETICI

INVESTIGATORI,

FIDO IN REBUS LAETIS AEQUE ATQUE ADVERSIS SOCIO

INSCRIPSIT

AUCTOR.

הנה מה־טוב ומה־נעים שבת אחים גם־יחד

Ps. 133.

I N D E X.

DE

INDOLE PSALMORUM

PARTIM JEHOVICA PARTIM ELOHIMICA.

I.

De nominum יהוה et אלהים diverso in Psalmis usu, quo bifariam dispertiuntur.

Psalterium (ס׳ תהלים, masorethice הַלֵּילָא) quinque in libros divisum est 1—41; 42—72; 73—89; 90—106; 107—150, quam partitionem non masorethicam, sed pervetustam esse ex clausulis doxologicis (41, 14. 72, 18. 19. 89, 53. 106, 48.) apparet, quas jam aetate Chronistae quatuor prioribus libris subscriptas fuisse concludere licet ex 1 Chr. 16, 35. 36. (cf. 29, 10.). Horum quinque librorum primus Psalmos 41, secundus 31, tertius 17, quartus item 17, quintus 44 continet. Inter Psalmos 41 libri primi 37 sunt Davidis, 4 Anonymorum; inter 31 l. secundi 18 Davidis, 1 Salomonis, 1 Asaphi, 7 Korahitarum, 4 Anonymorum; inter 17 l. tertii 1 Davidis, 11 Asaphi, 4 Korahitarum, 1 Ethani; inter 17 l. quarti 2 Davidis, 1 Mosis, 14 Anonymorum; inter 44 l. quinti 15 Davidis, 1 Salomonis, 28 Anonymorum, ita ut totum Psalterium Pss. davidicos contineat 73 [1]), salomonicos 2, asaphicos 12, korahiticos 11, Mosis 1, Ethani 1, anonymos 50. Psalmos davidicos, exceptis tribus in libro tertio et quarto, ceteros omnes continent liber primus, alter et quintus; asaphicorum (Ps. 50. 73—83.) et korahiticorum (42—49. 84. 85. 87. 88.) nullus praeterquam in libro secundo et tertio invenitur.

Perlecto libro primo, cum in attenta alterius lectione versamur, ingens in usu nominum Dei discrepantia fugere nos non potest. Etenim in libro primo n. יהוה ceteris omnibus antelatum creberrimeque iterum atque iterum repetitum videbamus; at inde a Ps. 42. hoc Dei nomen oculis nostris se subducit et n. אלהים in ejus locum succedit, quod auctores Pss. insequentium carissimum habere videntur. Hujus nominis ejusque absolute (sine suff., sine artic., non con-

1) Septuaginta tres, non 71 (uti numerant *Eichhorn. Rosenmueller. Ewaldus*, *Poëtische Bb.* I. p. 211.), non 72 (uti *Carpzov.*, Introduct. p. 97. ed. IV., si modo pro LXXXII. ita legendum est, et *Joel Loewe*, הקדמה שלישית f. 24, a.), non 74 (uti *de Wette, Tholuck.*, Comm. p. XXXII. et alii).

structive) positi abundantiam Pss. asaphicorum et korahiticorum propriam esse itentidem jam ab aliis inculcatum est [2]), at hanc peculiarem consuetudinem multo latius patere et omnium Psalmorum inde a Ps. 42 usque ad 84 (inter quos 18 davidici, 1 salomonicus, 4 anonymi) communem esse, hoc *C. P. Caspari*, amicus meus, suamet investigatione invenerat, neminem adhuc idem observavisse ratus, donec ego, cum eam rem ulterius persequendam suscepissem, *Ewaldum* eo invento antevertisse nos deprehenderem [3]). Simul vero intellexi, ea quae Ewaldus de usu nn. יהוה et אלהים in media parte Psalmorum ceterisque duabus discrimine multa cum sagacitate disseruit, non sufficere, ut ulteriore investigatione supersederi queat. Quare ab incepto non destiti et quanto altius Psalmos attento ad nomina Dei animo perscrutatus sum causamque facti exquirere studui, tanto gravior disquisitio mea mihi visa est tantoque fructuosior, ita ut operae pretium esse judicem, ea quae inveni palam proponere.

Primum legentium oculis subjiciemus tabulam, qua in conspectu ponatur, quoties singulis in Psalmis nnm. יהוה et אלהים reperiantur. Qua in tabula conficienda n. אלהים modo ibi, ubi de Deo vero neque constructive neque cum suffixis dicitur, numeravimus; n. יהוה ubique, etiam ubi nominis Dei compositi (velut יהוה אלהים, אדני יהוה et sim.) pars est, at non comprehenso יה, de quo ceterisque Dei in Pss. nominibus deinceps sermo erit. Inscriptionum et clausularum doxologicarum nullam, ut par est, rationem habuimus.

Ps.	יהוה	אלהים	Ps.	יהוה	אלהים	Ps.	יהוה	אלהים
Liber primus.			9.	9	1	19.	7	vacat
			10.	5	2	20.	5	vacat
1.	2 (bis)	vacat	11.	5	vacat	21.	4	vacat
2.	3 (ter)	vacat	12.	5	vacat	22.	6	vacat
3.	6	1	13.	3	vacat	23.	2	vacat
4.	5	vacat	14.	4	3	24.	6	vacat
5.	5	1	15.	2	vacat	25.	10	1
6.	8	vacat	16.	4	vacat	26.	6	vacat
7.	7	3	17.	3	vacat	27.	13	vacat
8.	2	1	18.	16	vacat	28.	5	vacat

2) *Gesenius*, Thes. p. 97 s.; *de Wette* ad Ps. LXVII., *Einleit.* §. 271.; *Hofmann, Weissagung u. Erfüllung* I. p. 184.; *Hengstenberg*, Comm. II. p. 353. 416. III, 444. 476. (ubi „*Korachitische Elohimpsalmen*“ et „*Jehovapsalmen*“ distinguuntur).

3) *Poëtische Bb.* I. p. 190—192.

Ps.	יהוה	אלהים
29.	18	vacat
30.	10	vacat
31.	10	vacat
32.	4	vacat
33.	12	vacat
34.	16	vacat
35.	8	vacat
36.	2	2
37.	15	vacat
38.	3	vacat
39.	2	vacat
40.	9	vacat
41.	5	vacat

Liber secundus.

Ps.	יהוה	אלהים
42.	1	6
43.	vacat	4
44.	vacat	4
45.	vacat	3
46.	3	5
47.	2	7
48.	2	5
49.	vacat	2
50.	1	7
51.	vacat	5
52.	vacat	3
53.	vacat	7
54.	1	4
55.	2	5
56.	1	9
57.	vacat	6
58.	1	2
59.	3	5
60.	vacat	5
61.	vacat	3
62.	vacat	7
63.	vacat	2
64.	1	3
65.	vacat	2
66.	vacat	7
67.	vacat	5
68.	2	24
69.	5	7
70.	2	3
71.	3	6
72.	vacat	1

Liber tertius.

Ps.	יהוה	אלהים
73.	1	3
74.	1	4
75.	1	2
76.	1	2
77.	vacat	6
78.	2	8
79.	1	1
80.	2	5
81.	2	1
82.	vacat	2
83.	2	2
84.	7	4
85.	4	vacat
86.	4	2
87.	2	1
88.	4	vacat
89.	10	vacat

Liber quartus.

Ps.	יהוה	אלהים
90.	2	vacat
91.	2	vacat
92.	7	vacat
93.	5	vacat
94.	9	vacat
95.	3	vacat
96.	11	vacat
97.	6	vacat
98.	6	vacat
99.	7	vacat
100.	4	vacat
101.	2	vacat
102.	7	vacat
103.	11	vacat
104.	8	vacat
105.	5	vacat
106.	8	vacat

Liber quintus.

Ps.	יהוה	אלהים
107.	12	vacat
108.	1	6
109.	7	vacat
110.	3	vacat
111.	4	vacat
112.	2	vacat
113.	6	vacat
114.	vacat	vacat
115.	10	vacat
116.	15	vacat
117	2	vacat
118.	22	vacat
119.	24	vacat
120.	2	vacat
121.	5	vacat
122.	3	vacat
123.	2	vacat
124.	4	vacat
125.	4	vacat
126.	4	vacat
127.	3	vacat
128.	3	vacat
129.	3	vacat
130.	4	vacat
131.	2	vacat
132.	6	vacat
133.	1	vacat
134.	5	vacat
135.	15	vacat
136.	1	vacat
137.	2	vacat
138.	6	vacat
139.	3	vacat
140.	7	vacat
141.	3	vacat
142.	3	vacat
143.	4	vacat
144.	4	1
145.	9	vacat
146.	9	vacat
147.	5	vacat
148.	4	vacat
149.	2	vacat
150.	vacat	vacat

Hanc in tabulam si oculorum obtutum figas, Psalmos neque promiscue nominibus יהוה et אלהים uti neque sine consilio, prout casus ferebat, compositos esse videbis. Etenim intelliges primum 1.) n. יהוה in libris I. IV. V., n. אלהים in libris II. III. dominatum tenere, id quod etiam clarius elucebit, si, subductis rationibus, quoties nn. יהוה et אלהים singulis in libris commemorentur, ante oculos ponamus[4]):

	Lib. I.	Lib. II.	Lib. III.	Lib. IV.	Lib. V.
יהוה	272	30	44	103	236
אלהים	15	164	43	vacat	7

Deinde 2.) cognosces, n. אלהים inde a Ps. 42. vel solum vel crebrius, quam n. יהוה, usurpari et hunc usum nominis אלהים potiorem pertinere usque ad Ps. 83. In hoc Ps. n. אלהים bis et n. יהוה itidem bis reperitur, quare ad ordinem eorum Pss. concludendum erat aptissimus. Sed tamen hujus generis Psalmis, quippe in quibus non numerus tantummodo, verum etiam usurpandi modus spectandus sit, addendus est (id quod *Ewaldum* latuit) Ps. 84., korahiticorum libri III. primus, in quo n. אלהים quater, n. יהוה septies occurrit, at (id quod bene notandum) quinquies in nnm. Dei compositis, quorum usus, ut videbimus, illorum Psalmorum singulariter proprius est.

Regnat igitur n. אלהים in Pss. quadraginta tribus (42—84 incl.). In his n. יהוה 50es invenimus, n. vero אלהים 204es, quod in reliquis Pss. omnibus nonnisi 25es exstat. Quare hos Pss. 42—84., utpote qui nomine אלהים mirifice delectentur, elohimicos nuncupabimus; reliquos aequo jure nomine jehovicorum notabimus[5]). Nam cum inter Pss. 43 elohimicos sint 26, in quibus n. יהוה semel pluriesve usurpatur, 17, in quibus solum אלהים et nusquam יהוה: inter Pss. 107 jehovicos sunt tantummodo 13, in quibus אלהים semel pluriesve reperitur, nonaginta quatuor, in quibus solum יהוה et

4) Ex his et sequentibus *Gesenii* computationes in Thes. p. 97 s. definiri atque emendari poterunt.

5) „*Jehovicos*“ scribimus, quia n. יהוה, cum additamento concrescens, in יְהוֹ transit, velut יְהוֹחָנָן, יְהוֹשָׁפָט; ceterum morem in ecclesia receptum sequentes formam *Jehova* retinemus, praesertim cum pronuntiatio antiqua prorsus incerta sit ac nesciamus, utrum יַהֲוֶה (= יַהְוֶה) vel יִהְיֶה (ad simil. f. יִבְנֶה) an יַהֲוָה (= יַהְוָה) vel יִהְוָה (ad s. formarum יַעֲלָה, יִירָה, יִסְפָּה) sonuerit. Quo jure a nonnullis יִהְוֶה regularis imperfecti forma dici possit (ab *Hengstenb.* quoque, praeeunte *Ewaldo*), non intelligo; Theodoreti vero auctoritas, qui Samaritanos Ἰαβέ pronuntiasse refert, ad eam rem dijudicandam non sufficit.

nusquam אלהים [6]), unde apparet, usum nominis אלהים in Pss. non elohimicis etiam studiosius devitari, quam in Pss. elohimicis usum nominis יהוה, eaque de causa illos eodem jure nomine jehovicorum insigniri, atque hos elohimicorum.

Ad Pss. elohimicos pertinent Pss. 31 ad unum omnes, quibus liber Psalterii secundus constat, et Pss. 12, qui librum tertium aperiunt ejusque majorem partem conficiunt. Inter hos Pss. quadraginta tres sunt 8 Korahitarum, 12 Asaphi, 18 Davidis, 1 Salomonis, 4 Anonymorum. Psalmi asaphici omnes elohimici sunt. Contra korahitici duas in catervas dispertiti sunt, quarum prior (42. 44—49.) convenienter naturae suae inter Pss. elohimicos collocata est, posterior (85. 87. 88.), excepto uno Ps. 84, qui utpote elohimicus ceteris praemissus et asaphicis subjunctus est, interruptam jehovicorum seriem pertexit. Inde patet, ex parte duntaxat verum esse id quod adhuc complures pronuntiaverunt, usum nominis אלהים in Pss. asaphicis et korahiticis praevalere, siquidem non in omnibus korahiticis praevalet et praeter asaphicos etiam in davidicis ceterisque Pss., qui finibus supra constitutis continentur. N. יהוה, quod in octo Pss. korahiticis 42. 44—49. 84. decies quinquies exstat, in Pss. tantum tribus korahiticis 85. 87. 88. decies reperitur, unde vides, indolem partis Pss. korahiticorum esse jehovicam hosque consulto a ceteris esse segregatos.

Quam magnum et pervagatum discrimen sit, quod in usu nominum יהוה et אלהים inter Pss. jehovicos et elohimicos intercedit, etiam melius perspiciemus, si Pss. jehovicorum eos locos, in quibus nomine אלהים utuntur, diligentius examinaverimus. In Pss. jehovicis 107 n. אלהים, uti supra percensuimus, vicies quinquies nobis se offert. At primum demendus est Ps. 108., qui ex Pss. elohimicorum 57. v. 8—12. et 60, 7—14. conflatus est et quem collector certo in numerum elohimicorum retulisset, nisi gravi quadam causa adductus fuisset, ut eum jehovicis interponeret et Psalmo 107., quocum est ei nonnihil similitudinis (cf. 108, 4. 5. cum 107, 1. 8. 15. 21. 31 s.), annecteret. Hoc Ps. demto per totum librum quartum Psalterii totumque librum quintum, qui n. יהוה 239es exhibent, *unus* solus remanet locus Ps. 144, 9., in quo אלהים de Deo vero dicitur, idque in alloquio, plane ad similitudinem Pss. elohimicorum.

Nunc in Pss. jehovicis librorum trium priorum, in quibus n. אלהים decies octies nobis obvium fit, oculos defigamus. Complurium

6) Adnumeratis Ps. 136. (אלהי האלהים, ubi האלהים Deos significat) et 138. (נגד אלהים, ubi principes ac judices).

ex his locis ratio est talis, quae n. אלהים necessario poscat[7]), quandoquidem vel de numine divino ejusque generali ac naturali (non speciali atque historica) ad genus humanum relatione sermo est (8, 6. 9, 18. 10, 4. 13. 14, 1. 2. 36, 2. 8.) vel hostes athei loquentes introducuntur (3, 3.). Aliis locis אלהים appellative dicitur, vel praedicati loco 86, 10. vel cum adjectivo conjunctum (אלהים צדיק 7, 10.). Remanent, si 87, 3. האלהים seponimus, loci sex, quibus אלהים nominis proprii vicem explet, quinquies narrative 7, 11. 12. 14, 5. 25, 22., ter vocative 5, 11. 86, 14., aliquoties de Deo vindice, de quo אלהים propter insitam omnipotentiae notionem cum emphasi dicitur (7, 12. 50, 6. 58, 12. 75, 8. 82, 1.), quamquam Deus, quatenus mediis in rebus humanis praesentiam suam effectricem, sive salutem afferens sive judicium exercens (v. c. 9, 20. 21. cf. 75, 9.) patefacit, adaequate יהוה nuncupatur. Ceterum inter illos sex locos unus 25, 22. spuria est, ut plurimis videtur, Ps. alphabetici appendicula.

Sunt igitur ad summum septem fere loci, in quibus Pss. jehovici ad indolis elohimicorum similitudinem accedunt. Horum proprium est, n. אלהים, quo complures (velut 72, 1. 73, 1. 74, 1. 75, 2. et al.) in ipso introitu peculiarem suam indolem produnt[8]), plane ad modum nominis proprii usurpare idque creberrime etiam ibi, ubi quam maxime idoneae causae nominis יהוה adhibendi se offerebant. N. אלהים his in Pss. omnino indolem nominis proprii induisse inde elucet, quod semper articulo caret atque etiam in allocutione passim absolute

7) Contra Pss. elohimicorum ne unum quidem locum, in quo nominis אלהים vice יהוה dicitur (saepenumero variationis causa, praecipue in membris parallelis 47, 6. 48, 9. 55, 17. 56, 11. 58, 7. 68, 17. 69, 14. 70, 2. 6.), afferre poteris, ubi nomini יהוה non possit n. אלהים substitui, uti collatis similibus locis apparet: 42, 9. (133, 3. 138, 8.) cf. 44, 5; 46, 9. cf. 66, 5. 64, 10. 78, 7. (אל); 47, 3. cf. v. 8. 9. 44, 5.; 64, 11. cf. 63, 12.; 69, 17. cf. v. 14. 55, 2, 3. (55, 20. 17, 6. אל); 69, 34. cf. 65, 2. 3. (55, 20. אל; 66, 18. אדני); 71, 3. cf. 62, 8. 78, 7. 52, 9. 56, 5. 12.; 74, 18. cf. v. 10. 2 Reg. 19, 4. 16. Ps. 79, 12.; 78, 3. cf. 48, 11.; vel pro שמך יהוה 54, 8. 83, 18. 19. dicitur שמך אלהים 54, 3. 48, 11. 44, 9. 66, 2. 69, 31. 74, 10. al. Neque vero ideo negamus, n. יהוה locis aliquot nomine אלהים esse accomodatius, velut 69, 32. (cf. Ex. 22, 19.) et 75, 9., quamquam etiam in his non unice aptum. Verumtamen in universum valet haec regula: Ubicunque n. יהוה ponitur, n. אלהים ei substitui potest (quoniam Deus ὑπερκόσμιος cum Deo in historia manifesto est idem), at vicissim nomini אלהים non ubique substitui potest יהוה (quoniam cum hoc notio revelationis salutiferae, cujus semen sanctum in V. T. particeps factum est, indissolubiliter conjuncta est).

8) Cf. e contrario Pss. jehovicos, quorum quasi vestibulis illico n. יהוה inscriptum reperies, velut 3. 6. 7. 8. 9. 10. cet.

h. e. sine suff. ponitur. Hinc fit, ut in his Pss. pro יהוה צבאות interdum vel אלהים צבאות vel augustius יהוה אלהים צבאות (= יהוה אלהים אלהי צבאות) dicatur; hinc n. אלהים saepenumero, utpote quod vim nominis proprii habeat (quare non appellative ὁ ϑεός vertendum), alterum אלהים cum suff. vel constructivum adsciscit, quod ut nomen appellativum appositionem prioris efficit, velut אלהים אלהי (h. e. Elohim, Deus mi) 43, 4. אלהים אלהיך 45, 8. 50, 7. (pro יהוה אלהיך Ex. 20, 2.); אלהים אלהינו 68, 9. אלהים אלהי תשועתי 51, 16. אלהים אלהי ישראל 68, 9. (pro יהוה אלהי ישראל Jud. 5, 5.), qua in connexione horum Pss. unice propria [9]) Pss. jehovici constanter nomine יהוה utuntur, quod origine sua nomen proprium est.

Quam constanter, consulto ac prope perpetuo Pss. elohimici n. אלהים etiam ibi ingerant, ubi Pss. jehovici nomine יהוה de industria utuntur in eoque usurpando sibi constant, hoc porro varia ac multiplici collatione, quam attentione dignissimam reor, demonstrabo. Et primum quidem tabula, quam sub adspectum subjicio, docebit, quam abunde et perseveranter vel in iis phrasibus, quae Psalterii communes sunt et in parte tum jehovica tum elohimica cumulate reperiuntur, Pss. elohimici אלהים dicant, ubi jehovici יהוה.

הוחילי אלהים 42, 6.	לך יהוה הוחלתי 38, 16.
שפטני אלהים 43, 1.	שפטני יהוה 26, 1. 7, 9. 35, 24.
מזבח אלהים 43, 4.	את־מזבחך יהוה 26, 6.
באלהים הללנו 44, 9. 56, 5.	ביהוה תתהלל נפשי 34, 3.
עיר אלהים 46, 5. cf. 48, 9. 87, 3.	עיר יהוה 101, 8.
זמרו אלהים 47, 7.	זמרו ליהוה 9, 12.
מלך אלהים 47, 8. 74, 12.	ליהוה המלוכה 22, 29.
אך אלהים יפדה נפשי 49, 16.	פודה יהוה נפש עבדיו 34, 23.
אלהים הופיע 50, 2.	יהוה . . הופיע 94, 1.
חנני אלהים 51, 3. 57, 2.	חנני יהוה 6, 3. 9, 14. 31, 10. 41, 5. אדני 86, 3.
הצילני אלהים 50, 16.	הצילני יהוה 143, 9.
בית אלהים 52, 10. 55, 15.	בית יהוה 27, 4.
אלהים בשמך הושיעני 54, 3. 69, 1.	הושיעני יהוה 6, 5. 7, 2. cet. למען שמך יהוה 25, 11.

9) Nihilominus *Hengstenb.* mira cum fiducia (contra *Hofmannum*) asserit: „*Das Elohim steht in den korahitischen Psalmen in keiner Weise anders, als in dem ganzen übrigen A. T.*“ (Comm. II. p. 416.).

אלהים שְׁמַע תפלתי 54, 4. 55, 2. 61, 2. cf. 84, 9.	יהוה שמע תפלתי 143, 1.; 39, 13. 102, 2.; 17, 1. 130, 2.
אלהים עֲזֹר לי 54, 6.	יהוה . . עֲזֹר לי 30, 11.
אל־אלהים אקרא 55, 17. 57, 3.	אל יהוה אקרא 3, 5. 142, 2. 18, 4. 7. 28, 1. 30, 9.
אלהים לי 56, 10.	יהוה לי 108, 6.
באלהים בטחתי 56, 5. 12.	ביהוה בטחתי 26, 1. 31, 7.
להתהלך לפני אלהים 56, 14. cf. 61, 8. 68, 4.	אתהלך לפני יהוה 116, 9. cf. 95, 6. 96, 13. 98, 6. 9.
רומה . . אלהים 57, 6. 12. (108, 6.)	רומה יהוה 21, 14.
אלהים אלי אתה 63, 2.	יהוה אלי אתה 140, 7.
יראי אלהים 66, 16.	יראי יהוה 15, 4. 22, 24. 115, 11. 13. 118, 4. 135, 20.
ברוך אלהים 66, 20. 68, 36. אדני 68, 20.	ברוך יהוה 28, 6. 31, 22. 119, 12. 124, 6. 135, 21. 144, 1.
שירו לאלהים 68, 5. 33.	שירו ליהוה 96, 1. 2. 98, 1. 105, 2. 137, 3. 149, 1.
במקהלות ברכו אלהים 68, 27.	במקהלים אברך יהוה 26, 12.
תנו עז לאלהים 68, 35.	הבו ליהוה כבוד ועז 29, 1.
ישועתך אלהים 69, 30.	ישועתך יהוה 119, 166. 98, 2.
אהללה שם אלהים 69, 31.	הללו את־שם יהוה 135, 1. 146, 2. cf. שם יהוה 7, 18. 102, 16. 22. 113, 1. 2. 3. 148, 5. 13.
צדקתך אלהים 71, 19.	יהוה . . צדקתך 36, 6. 7.
טוב . . אלהים 73, 1.	טוב יהוה 25, 8. 34, 9. 100, 5. cet.
חלקי אלהים 73, 26.	חלקי יהוה 16, 5. 119, 57.
קומה אלהים 74, 22. 82, 8. cf. 76, 10.	קומה יהוה 3, 8. 7, 7. 9, 20. 10, 12. 17, 13. 132, 8.
קולי אל־אלהים 77, 2.	קולי אל־יהוה 3, 5. 142, 2.
אלהים . . אל־תחרש 83, 2.	יהוה אל־תחרש 35, 22. cf. 39, 13.

Praeter hos locos eadem nominum יהוה et אלהים vicissitudo conspicua est multis aliis locis (44, 22. cf. 139, 1.; 46, 6. cf. 37, 40.; 47, 10. cf. 24, 1.; 59, 10. 18. cf. 94, 22.; 62, 6. cf. 37, 7.; 64, 10. cf. 92, 5. et al.; 66, 10. cf. 11, 5.; 74, 1. אלהים, 77, 8. אדני cf. 88,

15.; 74, 10. cf. 94, 3.; 76, 2. cf. 9, 17.; 78, 7. אלהים, 73, 28. אדני יהוה cf. 40, 5.). Raro n. יהוה retinetur (55, 23. cf. 22, 9. 37, 5.); rarissime in ipsis Pss. elohimicis אלהים et יהוה vicissim adhibentur (66, 5. cf. 46, 9.; 43, 4. cf. 84, 4.).

Quantopere auctores horum Pss. n. אלהים in deliciis habeant, porro e compluribus locis apparet, quos e Pentateucho desumserunt. Quotquot eorum sunt, in his n. יהוה, quamquam accommodatissime positum, fere ubique (exc. fortasse 49, 16. cf. Gen. 5, 24.) nomine אלהים commutatum videmus. Solenne illud decalogi exordium אנכי יהוה אלהיך. (Ex. 20, 2.), quod n. יהוה vix carere posse videtur, intactum reliquit Ps. 81, 11., at in Ps. 50, 7. in אלהים אלהיך אנכי versum est. Verba קומה יהוה ויפצו אויביך וינסו משנאיך מפניך (Num. 10, 35.), quae Moses, cum castra moverentur, pronunciare solebat, Psalmus 68, 2. ita mutuatus est, ut in locum nominis יהוה n. אלהים substitueret; contra Ps. 132, 8. יהוה retinuit, pro quo Chronista amplificationis causa scripsit יהוה אלהים (2 Chr. 6, 41. 42.), nomen extra capp. II. III. Geneseos rarius, quod Chronista adamat. Verba epinicii Ex. 15, 11. (cf. 1 Reg. 8, 23.) מי כמכה . . יהוה in Ps. 71, 19. repetuntur, sed mutato nomine divino: אלהים מי כמוך; contra Ps. 89, 9. יהוה servat ac tantummodo, addita appositione (יהוה אלהי צבאות מי כמוך), exaggerat. Ejusdem conversionis nominis יהוה pentateuchici in אלהים nonnulla exempla exhibet Ps. 78., quo historia populi israelitici summatim perscribitur, cf. 78, 22. לא האמינו באלהים cum Ex. 14, 31. ויאמינו ביהוה, v. 31. ואף אלהים עלה בהם cum Num. 11, 33. ואף יהוה חרה בהם. Adjiciendum est etiam, quod pro נראה אל (את) פני יהוה Ex. 23, 17. 34, 23. Dt. 16, 16. 31, 11. dicitur נראה פני אלהים Ps. 42, 3. 84, 8.

Quanta vero in gratia sit apud Pss. elohimicorum auctores n. אלהים quamque eo studiose, vel textus priscos immutantes, utantur, insigne documentum est Ps. **68.** Hujus versus 8. et 9. ex Cantico Deborae (Jud. 5.) petiti sunt, cujus vv. 4. et 5. si conferas:

4. יהוה בצאתך משעיר	8. אלהים בצאתך לפני עמך
בצעדך משדה אדום	בצעדך בישימון סלה:
ארץ רעשה גם־שמים נטפו	9. ארץ רעשה
גם עבים נטפו מים:	אף־שמים נטפו
5. הרים נזלו מפני יהוה	מפני אלהים
זה סיני מפני יהוה	זה סיני מפני אלהים
אלהי ישראל:	אלהי ישראל:

n. יהוה (cf. Dt. 33, 2.) **ter** ac proinde constanter in אלהים (cf. Hab. 3, 3.) transformatum videbis, quod quartum usuvenit in v. 3. יאבדו רשעים מפני אלהים, modo hunc et ipsum e Cantico Deborae (v. 31. יאבדו כל־אויביך יהוה) haustum (qua in re te non urgemus) concesseris.

Denique proprietates Pss. elohimicorum et jehovicorum, quibus inter sese discrepant, luculente confirmantur eorum Psalmorum, qui vel toti vel ex parte antiquiorum variata repetitione orti sunt, cum suis exemplaribus collatione. Extant in Psalterio Pss. complures elohimici, qui e jehovicis, ac vicissim jehovici, qui ex elohimicis hausti sunt. De his omnibus deinceps disseremus.

1) Ps. **53.** et **14.** unum eundemque Psalmum exhibent; in Ps. 14. priscum ejus textum legimus, in Ps. 53. recensionem recens (nescimus a quonam) factam, qua Ps. jehovicus in elohimicum conversus est.

Horum diversitas quo melius observari queat, unum e regione alterius ponemus:

Ps. LIII.	Ps. XIV.
2. אמר נבל בלבו אין אלהים	1. אמר נבל בלבו אין אלהים
השחיתו והתעיבו עול	השחיתו התעיבו עלילה
אין עשה־טוב :	אין עשה־טוב :
3. אלהים משמים השקיף	2. יהוה משמים השקיף
על־בני־אדם	על־בני־אדם
לראות היש משכיל	לראות היש משכיל
דרש את־אלהים :	דרש את־אלהים :
4. כלו סג יחדו נאלחו	3. הכל סר יחדו נאלחו
אין עשה־טוב אין גם־אחד :	אין עשה־טוב אין גם־אחד :
5. הלא־ידעו פעלי און	4. הלא ידעו כל־פעלי און
אכלי עמי אכלו לחם	אכלו עמי אכלו לחם
אלהים לא קראו :	יהוה לא קראו :
6. שם פחדו־פחד לא־היה פחד	5. שם פחדו פחד
כי־אלהים פזר עצמות חנך	כי־אלהים בדור צדיק :
הבישתה כי־אלהים מאסם :	6. עצת־עני תבישו
	כי יהוה מחסהו :
7. מי־יתן מציון ישעות ישראל	7. מי־יתן מציון ישועת ישראל
בשוב אלהים שבות עמו	בשוב יהוה שבות עמו
יגל יעקב ישמח ישראל :	יגל יעקב ישמח ישראל :

N. אלהים, quod in Ps. 14. ter legitur (v. 1. 2. 5.), auctorem novae recensionis servasse vides, simul vero n. יהוה in Ps. 14. quater positum (v. 2. 4. 6. 7.) ubique in אלהים vertit, vel in v. 4. et 7., ubi vates consulto eo usus est. In v. 5. (כי־אלהים פזר עצמות חנך cf. 14, 5. כי אלהים בדור צדיק) et v. 6. (כי־אלהים מאסם cf. 14, 6. כי יהוה מחסהו)

ipsum illud, quod de Deo pronunciatur, ita variatum reperimus, ut n. אלהים sit accommodatius[10]). Psalmi **69.** v. 33. decerptus est e Ps. **22,** 27.; nomini יהוה subrogatum n. אלהים. Partis Ps. **40.** (14 ss.) iteratione exstitit Ps. **70.**, at variato prope ubique nomine Dei. Nam cum 40, 14. dicatur: רצה יהוה להצילני יהוה לעזרתי חושה, his 70, 2. substituitur: אלהים להצילני יהוה לעזרתי חושה, ita ut in locum geminati יהוה succedat אלהים in membro priore, יהוה in posteriore propter parallelismum[11]). Pro יגדל יהוה 40, 17. (sicut 35, 27.) legimus 70, 5. יגדל אלהים; pro יהוה יחשב־לי 40, 18. scriptum est (fortasse scriptionis, quam imitator ante oculos habebat, indistinctae culpa) אלהים חושה־לי. Semel, id quod mirum, אלהי אל־תאחר 40, 18. in יהוה אל־תאחר 70, 6., novandi, ut videri possit, cupiditate ductus immutavit. Sequitur Ps. **71.**, qui partim e locis Pss. antiquiorum compositus est. In hujus Ps. v. 1. יהוה e Ps. 31, 2. intactum mansit; v. 5. 6. אדני יֱהוִה in Ps. 22, 10. 11. recens illatum est; in v. 12. n. יהוה Psalmi 22, 20. (cf. 35, 22. 38, 22.) in אלהים transiit.

2) Accedimus ad Pss. jehovicos, qui ab elohimicis originem ducunt. Posterior Psalmi **108.** pars (7 — 14.) ad verbum posteriori Psalmi **60.** (7 — 14.) respondet; אלהים quater hic et illic reperitur, at יהוה, quod in Ps. 60. nusquam occurrit, in Ps. 108. (v. 4.) certe semel positum est pro אדני Psalmi 57., cujus e versibus 8 — 12. constat Psalmi 108. pars prior (2 — 6.). Contra אלהים Psalmi 66, 1. (הריעו לאלהים) in Ps. **98,** 4, mutatum est in יהוה cf. 100, 1. et 98, 6. cum 47, 2.). Et in Ps. **97,** 8., qui versus ex 48, 12. repetitus est, יהוה, quod in Ps. elohimico deest, adjectum videmus. In Ps. **86,** 14., qui versus ex 54, 4. 5. coaluit, אלהים, ne nimis frequentaretur, semel omissum (שמו אלהים pro שמוך).

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10) Et, quod notandum, ita variatum, ut variatio restitutioni textus originalis obliterati similis sit, cf. 71, 3. לצור מעון לבוא תמיד cum לצור מעוז לבית מצודות 31, 3.; 108, 2. 3. עורה ; אף כבודי cum עורה כבודי 57, 9. ceterosque locos Pss. secundariorum et Prophetarum ad antecessores se applicantium sat multos, quos in Comm. ad Habac. p. 13.* 79. 120. 173. collegi.

11) Simili modo parallelismo nominum יהוה et אדני in Pss. elohim. succedit parallelismus nominum אלהים et אדני, comp. 68, 33. (cf. v. 18. 27. 33. 54, 6.) cum 35, 22., at non semper 55, 17. 56, 11. 58, 7. 68, 17. 69, 14. 70, 2. 6., ubi יהוה et אלהים vicissim ponuntur; 60, 12. 62, 8. (12.) 71, 19. 77, 2., ubi duplicatur אלהים; 73, 28., ubi אלהים ab אדני יהוה excipitur.

II.

De ceteris Dei nominibus, quorum usu Psalmi elohimici a jehovicis differunt.

Postquam de nominum יהוה et אלהים in Psalterio diverso usu, quo totum duas in partes dispescitur, satis luculente disseruimus, restat, ut de ceterorum nominum Dei diverso usu nonnulla adjiciamus.

1) Usus nominis יָה nihil discriminis inter Pss. jehovicos et elohimicos repraesentat. Hoc n. in libro primo Psalterii nusquam exstat, in altero bis (68, 5. 19.), in tertio itidem bis (77, 12. 89, 9.), ter in Pss. elohimicis, inter hos in Pss. korahiticis et asaphicis tantummodo semel 77, 12. as. Crebrius et liberius eo nomine utuntur Pss. recentiores, praecipue in formula solenni הללו־יה, quae primum 104, 35. se nobis offert. Hanc si computando praetermiserimus, n. יה ter in libro quarto (94, 7. 12. 102, 19.), undecies in l. quinto (semel in Pss. 122. 130. 140., bis 105., sexies 118.) reperitur. Quemadmodum n. יה per totum Psalterium fere aequabiliter diffusum est, sic etiam in n. אֱלוֹהַּ nil inest hujus illiusve partis proprium. Etenim semel in l. I. (18, 32.), semel in l. II. (50, 22.), nusquam in l. III. et IV., bis in l. V. (114, 7. 139, 19.) legitur. Haec duo nomina a Psalmis utriusque generis tanquam lumina atque ornamenta orationis promiscue adhibentur.

2) Aliter res se habet in nmm. אֲדֹנָי et אֵל. Horum nominum in Pss. elohimicis tanta est prae jehovicis crebritas, ut id ipsum pro proprietate illorum secundaria habendum sit[12]). Etenim n. אדני (ad

12) De n. אדני id ipsum jam *Ew.* l. l. 191. not. observavit, sed ambigue: „*Auch der Name* אדני, *im ersten Theile sehr selten* 2, 4. 22, 31. [hoc de tertia Pss. parte 90—150. valet, in qua tantum sexies, neque vero de prima 1—41., in qua duodecies reperitur], *ist im zweiten auffallend häufig . .*, *welches indess weniger hier entscheidet*, *da* אדני *auch sonst stellenweise häufiger ist*

sim. formae שַׁדַּי, cum terminatione productâ, ut a suffixo plurali discernatur, i. q. האדון, quo saepius ejus loco utitur Jesaia) 48es in Psalterio nuncupatur (duodecies in l. I., quindecies in l. II., itidem quindecies in l. III., semel in l. IV., quinquies in l. V.), 21es in Pss. elohimicis. Hi igitur, 43 numero, n. אדני totidem fere locis usurpant, quot ceteri Pss. omnes, numero 107. Aeque frequentes sunt in usurpando de Deo vero nomine אל (האל). Hoc n., cum in toto Psalterio 64es efferatur (tredecies in l. I., itidem tredecies in l. II., semel ac vicies in l. III., octies in l. IV., novies in l. V.), ejus summae prope dimidia pars cadit in Pss. 43 elohimicos, in quibus n. אל tricies et semel obvium est, ergo fere toties, quoties in omnibus reliquis. Haec eorum duorum nominum caritas causa est, quod in Pss. elohimicis pro יהוה jehovicorum ponitur אל (42, 10. cf. 18, 3.; 55, 20. cf. 116, 1.) vel etiam אדני (57, 10. cf. 18, 50. 108, 4.; 66, 18. cf. 4, 4.)[13]). Fortasse a vero non aberramus, si n. עליון quoque in eorum numerum referamus, quae Pss. elohimici prae jehovicis adamant: novies enim in Pss. jehovicis reperitur (l. I.: 4, l. IV.: 4, l. V.: 1), tredecies in elohimicis (l. II.: 4, l. III.: 9.). Sunt vero inter Pss. elohimicos Psalmi asaphici, qui prae korahiticis atque etiam ceteris illis tribus Dei nominibus gaudent. Namque אל in Pss. asaphicis sedecies legitur (73, 11. 17. 74, 8. 77, 10. 78, 7. 8. 18. 19. 34. 41. 80, 11. 82, 1. 83, 2. הָאֵל 77, 15. אל אלהים יהוה 50, 1. אל עליון 78, 35.), אדני sexies (73, 20. 77, 3. 8. 78, 65. 79, 12. אדני יהוה 73, 28.), עליון octies (50, 14. 73, 11. 77, 11. 78, 17. 82, 6. 83, 19.; 78, 35. אלהים עליון 78, 56. cf. Dan. 3, 26. אלהא עלאה), cum contra אל sexies (42, 10. 84, 3. אל חי 42, 3.; אל חיי 42, 9. האל יהוה 85, 9.), אדני semel (44, 24.) et quod fere idem valet (cf. 83, 19. cum 97, 5.) עליון item tantummodo semel (46, 5.) inveniatur in Pss. korahiticis, qui, salva elohimica sua indole, saepius, quam asaphici, nomine יהוה simpliciter vel adjecto צבאות utuntur, idque ex parte propterea, quia Deum, qui in asaphicis itentidem imagine judicis prophetico-didactica (L. LXXV. LXXVI. LXXXII.) repraesentatur, ut regem alloquuntur (44, 5. 45, 7. 84, 4. cf. 74, 12. asaph.) et ut regem hymnice describunt (XLVII. XLVIII.).

Ps. 86. Ps. 130." Horum duorum Pss. (86. אדני septies, 130. ter) indoles utique tam singularis est, ut eos adonajicos (sive adonajico-jehovicos, uti Ps. 68. adonajico-elohimicum) appellare possis.

13) Semel אדני Ps. jehovici in יהוה transscribitur 59, 9. cf. 2, 4., plane sicut 108, 4. cf. 57, 10. et 1 Chr. 17, 16. 17. יהוה אלהים pro אדני יֱהֹוִה 2 Sam. 7, 18. 19.

A nomm. Dei simplicibus ad composita nos convertimus. Horum undecim Psalterium exhibet, quorum octo modo in secundo ac tertio ejus libro, nusquam praeterea in Psalterio reperiuntur. Quapropter in universum dici potest, usum nomm. Dei compositorum ad proprietates Pss. elohimicorum pertinere, quae neutiquam ex solo numero locorum, in quibus אלהים reperitur, aestimandae sunt. Nam ex illis 11 Dei nmm. compositis tantum duo solis in Pss. jehovicis occurrunt (יהוה אלהי צבאות et האל יהוה, si modo haec pro nmm. compos. haberi posse concedas), duo in Pss. tum elohimicis tum jehovicis (יהוה צבאות et יהוה אדני), *septem* solis in Pss. elohimicis [14]).

1) Unum solum de nomm. Dei compositis est, quod in parte libri tertii non elohimica et simul in libro quinto (nam quartum fortuito omni Dei nomine composito prorsus caret) deprehenditur: אֵל יהוה (85, 9. האל יהוה, sicut Jes. 42, 5., et אל יהוה sine art. 118, 27., quamquam dubium esse possit, utrum hoc in loco אל praedicatum sit an, id quod mihi verisimilius videtur, אל יהוה conjunctim nominativus subjecti, cui ut plus ponderis afferatur, imperf. cum Waw consecutivo sequitur: El Jehova — is effecit, ut lumen nobis oriretur cet.).

2) Sequitur n. unum, quod nusquam in Psalterio nisi in parte non elohimica libri tertii nobis occurrit: יהוה אלהי צבאות, si hoc n., in quo אלהי צבאות mera appositio, pro composito habere velis, quod semel 89, 9. (Ethan.) reperitur, saepius alias (2 Sam. 5, 10. 1 Reg. 9, 10. 14.). In his omnibus nihil inest alicui parti Psalmorum peculiare.

3) Accedimus nunc ad tria alia nmm., quorum primum praeter Pss. elohim. tantum semel, cetera in iis solis obvia sunt. Primum est n. יהוה צבאות, quod semel in Ps. davidico libri primi 24, 10. (cf. 1 Sam. 17, 45. 2 Sam. 7, 8. 26. 27.), sexies in Pss. elohimicis 46, 8. 12. 48, 9.

14) Nonnulla eorum nmm. nusquam in V. T. nisi in Psalterio (יה אלהים, אלהים צבאות, יהוה אלהים צבאות) reperiuntur; complura nonnisi in Pss. Psalterii korahiticis et asaphicis (אל יהוה, אלהים צבאות, יהוה צבאות, יהוה אלהים, אל אלהים יהוה) et in korahiticorum quidem Pss. non solum priore caterva, sed etiam posteriore (84, 12. 9. 2. 4. 13. 85, 9.), cujus Ps. 84. elohimicis adnumerandus est. Reliqui Pss. elohimici nominum, quae in asaph. et korah. non reperiuntur, exhibent haec: יה אלהים (68, 19. dav.), יהוה אדני (68, 21.), אדני יהוה צבאות (69, 7. dav.); communia iis sunt cum asaph. vel korah. יהוה אלהים צבאות (59, 6. dav.) et אדני יהוה (71, 4. 16. anon.), et eorum nominum omninm nonnisi unum יהוה אדני (109, 21. 140, 8. 141, 8.) etiam in Pss. jehovicis iisque non korahiticis exstat. Ergo nmm. Dei compositorum crebro usurpandorum recensque fingendorum consuetndo peculiaris est Pss. elohimicis et inter hos korahiticis potissimum et asaphicis.

84, 2. 4. 13. reperitur[15]), unde apparet, Pss. Korahitarum elohimicos, ad quos 46. 48. 84. pertinent, ejus nominis usu prae ceteris Pss. omnibus delectari, quorum nullus in eo utendo aeque frequens est. Alterum n. יהוה אלהים צבאות (extra Psalterium nullibi obvium), quod solis in Pss. elohimicis 59, 6. (Dav.) 80, 5. 20. (As.) 84, 9. (korahitico illo et propter elohimicam indolem ante ceteros korahiticos libri III. collocato) legitur, propriam Psalmorum elohimicorum naturam mirandum in modum nobis ob oculos ponit. Nam in hoc n. vides, horum auctores, etiam cum n. illud solenne יהוה צבאות, quod antiquitas cudit et sanxit, sibi adsciscant, suum אלהים, quod singulariter diligunt, missum facere nolle. Neque vero ita hac difficultate se expediunt, ut potestatem n. proprii, quam אלהים apud ipsos nactum est, cum appellativa commutantes יהוה אלהי צבאות dicant, neque ita ut n. אלהים a vocis צבאות regimine (quod אלהים, sicut יהוה, vi constructivi אלהי ipsi involuti obtinet[16]) excludentes אלהים יהוה צבאות (Elohim h. e. Jehova Exercituum) dicant, sed ita ut solenni isti יהוה צבאות n. אלהים apud ipsos gratiosum vi nominis proprii ad יהוה accedentis medium interponant. Nam non „Jehova Deus Exercituum“ vertendum est, sed (ita ut יהוה אלהים virtualiter sit constructivus) „Jehova Elohim Exercituum“, h. e., J. E. Deus Exercituum (idem quod: יהוה אלהים אלהי צבאות, uti jam Ibn-Ezra, Sefer ha-Shem c. II., notavit et multo ante Masorethae, אדני יֱהֹוִה צבאות (69, 7.) interpungentes, intellexerunt). Adjiciendum est denique אלהים צבאות 80, 8. 15. (As.), ex יהוה אלהים צבאות abbreviatum, quod n. (cf. Jes. 10, 16. אדֹנָי צבאות) in nullo alio libro V. T. obvium itidem clare demonstrat, n. אלהים in Pss. elohim. nomini יהוה omnino auctoritate ac potestate successisse.

4) Nomm. Dei composita, quae supersunt, item elohimicorum Psalmorum propria sunt, atque, excepto tantummodo uno, in iis solis inveniuntur. In his omnibus אלהים, אל et אדני, nmm., ut vidimus, in Pss. illis ut plurimum usitata, cum יְהוִה ejusque annexo צבאות vario ac partim singulari modo componuntur. Huc pertinent: a) *πολυθρύλλητον* illud יהוה אלהים, quo utentem tum liber Samuelis (2 Sam. 7, 22. 25.) tum etiam saepius pro more suo liber Chronicorum (1 Chr. 17, 16. 17.

15) N. צבאות divinis nominibus annexum semel invenitur in l. I., quinquies in l. II., novies in l. III., nusquam in l. IV. et V.

16) Dissimile est אלהים אמת Jer. 10, 10., ubi vertendum: At Jehova Deus est revera, ita ut אמת adverbialiter pro באמת positum sit, qua ratione etiam אמרים אמת Prov. 22, 21. explicandum est (ut reddere verba h. e. respondere possis convenienter veritati consulentibus te).

28, 20. 29, 1. cf. 2 Chr. 1, 9. 6, 41. 42. 26, 18. Davidem introducit [17]). Hujus praeter Beracham elohimicam 72, 18. semel tantum mentio fit in Ps. kor. 84, 12.; b) יה אלהים (pro יהוה אלהים in יהוה אלהים צבאות), quod, extra Psalterium prorsus inusitatum, semel 68, 19. (Dav.) exstat; c) אל אלהים יהוה 50, 1. (As.), quo in loco, etiamsi Jos. 22, 22. idem n. „Deus Deorum Jehova“ (= אלהי האלהים Dt. 10, 17. sive אל אלים Dan. 11, 36.) vertendum esset, אל et אלהים ex consuetudine Pss. elohim. pro nominativis coordinatis appositionis loco n. Jehovae praemissis habenda sunt (El Elohim h. e. Jehova, Jehova qui est El Elohim); d) אדני יהוה 71, 5. 16. (An.) 73, 28. (As.), quod n. etiam extra Psalterium praeeunte Pent. Gen. 15, 2. 8. Dt. 3, 24. 9, 26. cf. Jos. 7, 7. Jud. 6, 22. usitatum (velut 2 Sam. 7, 18—20. 28. 29. in ore Davidis, 1 Reg. 8, 53. in ore Salomonis, creberrime apud Ezech.) utrum Adonaj Elohim antiquitus jam pronunciari solitum fuerit necne, nihil refert ac propterea non verisimile est, quia אדני אלהים (excepto אדני האלהים Dan. 9, 3.) scriptum non deprehenditur; e) אדני יהוה צבאות 69, 7. (Dav.) cf. Jes. 3, 15. Jer. 2, 19.; f) יהוה אדני 68, 21. ac praeterea 109, 21. 140, 8. 141, 8. (extra Ps. tantummodo Hab. 3, 19.), pro quo neque יה אדני (nam 130, 3. haec duo jure sejuncta sunt) neque אלהים אדני usquam dicitur. Haec sex Dei nmm. composita, quibus יהוה צבאות, יהוה אלהים צבאות, אלהים צבאות (sub no. 3.) adjici oportet, Pss. elohimicis peculiaria sunt.

17) Notum est, hoc n. in toto V. T. per unam tantummodo sectionem Gen. 2, 4—3, 24. constanter adhiberi, utpote in qua historiae hominis in eoque universitatis rerum per אלהים existentium a יהוה praesente gubernatae primordia describuntur (cf. *Drechsler*, *Einheit und Aechtheit der Genesis* p. 77., qui egregius liber p. 2—10. etiam tabulas multa cum diligentia confectas exhibet, quibus quoties in singulis ll. Pentateuchi, in l. Jud. et l. II. Sam. nmm. יהוה et אלהים usurpentur, in conspectu ponitur). Praeterea n. יהוה אלהים in Pent. nusquam nisi Ex. 9, 30., apud Proph. Jon. 4, 6. obvium est et ab his ceterisque locis supra adductis, quos neque *Kaiserus* (Diss. de usu trium nmm.: Elohim, Jehova et Jehova Elohim cet. Erlang. 1838. 4. p. 3.) neque *Gesenius* (Thes. p. 580.) omnes percensuit, probe distinguendi sunt ii loci, in quibus (velut 1 Chr. 22, 1. 2. 19. 2 Chr. 32, 16. Neh. 9, 7.) יהוה האלהים dicitur (n. האלהים appositive vel postposito 1 Sam. 6, 20. vel etiam praemisso 2 Chr. 30, 19.). N. אדני יֱהוִֹה (supra s. *d* et *e*) Masora (*Nurzi* ad Gen. 15, 2. *Hiller*, Arcan. p. 213.) observat quater in Pentateucho et totidem locis in Psalterio legi. De n. simplicis אדני computatione masorethica (cf. infra n. 23.) v. *Buxtorf*, Tiberias p. 244 s. (s. v. ידיא). Concordantiae Buxt. his in nmm. perquam mancae sunt ac fallaces.

III.

De Psalterii in Psalmos jehovicos et elohimicos divisi paullatim orta collectione.

Expendendum nunc est, num ea, quae de Pss. jehovicorum et elohimicorum discrimine observavimus, faciant aliquid ad dissolvendam quaestionem, qua via ac ratione ea, quam in manibus tenemus, Psalmorum collectio coorta sit. Pss. elohimici, ut vidimus, non negligenter et incomposite per totum Psalterium dispersi sunt, sed in unum quasi corpus coacti, quod Pss. jehovicis utrinque circumdatur. Hoc consilio factum esse manifestum est; exquiramus, quando factum sit.

Ex clausula כלו תפלות דוד בן־ישי, quae Psalmo 72. subjuncta est, jure concludimus, hic desinere collectionem antiquiorem, quae, segregatis Pss. posterius interpositis, Psalmos certe plurimos vel multos eorum, qui clausulam praecedunt, complectebatur, non davidicos solum (quod illud תפלות דוד non necessario postulat), sed tales, qui, sive ab ipso Davide, sive ab aequalibus conscripti, Davidis auctoritate publice sanciti essent (Esr. 3, 10. 2 Chr. 23, 18. cf. 2 Chr. 29, 30.). Nihil obstat, quominus pro certo existimemus, hanc collectionem antiquiorem, quae quo tempore exstiterit vel quo primum tempore existere potuerit, ex Pss. non exilii demum tempora redolentium, quos continet, aetate decidendum erit, jam ita dispositam fuisse, ut primum locum Pss. jehovici tenerent eosque elohimici sequerentur. At illud in incerto relinquendum est, utrum haec collectio jam duos in libros, quorum prior Pss. jehovicos, alter elohimicos complecteretur, divisa fuerit, an nullo extrinsecus facto discrimine jehovicos elohimici exceperint.

Nam haec collectio, quae Psalmo 72. terminatur, uti nunc res se habet, in libros duos dispertita est, quorum uterque doxologiâ (ברכה) concluditur. Harum doxologiarum prior ita comparata est, ut jeho-

vicam, altera ut elohimicam libri indolem exprimat. Etenim l. jehovicus subjunctam habet doxologiam: ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן (41, 14.), l. elohimicus hancce: ברוך יהוה אלהים אלהי ישראל עשה נפלאות לבדו: וברוך שם כבודו לעולם וימלא כבודו את־כל הארץ אמן ואמן: (72, 18. 19.). Ad calcem l. jehovici Deus nuncupatur יהוה, ad calcem elohimici יהוה אלהים, quod non fortuito, sed cogitate factum esse nemo infitiabitur, qui ea quae adhuc demonstravimus reputaverit [18]. His doxologiis nihil inest, quod aetati davidicae et omnino exilium praecedenti non conveniat, etiamsi negaverimus, l Chr. 16, 35. 19, 10 ss. propria Davidis verba exhiberi. Nam ברוך יהוה dictio pervetus est (Ps. 28, 6. 31, 22.), cujus primordia jam in Genesi exstant (9, 26. 14, 20.); מעולם ועד העולם (מן־העולם) non solum 1 Chr. 16, 36. (ubi Beracha Ps. 106, 48. una cum v. hujus Ps. recentioris praecedente [19]) ori Davidis inditur) et Neh. 9, 5. reperitur, sed jam in מעולם עד־עולם Psalmi mosaici 90, 2., cf. 103, 17. (Dav.) et עד־העולם 133, 3. (Dav.), habet sui similia; denique אמן ואמן (quod praeter clausulas ll. psalmicorum 41, 14. 72, 19. cf. 89, 52. nusquam Waw adjectum habet) ita geminatum non solum Neh. 8, 6. אמן אמן, sed jam Num. 5, 22. obvium est. Si quis igitur dixerit, collectionem antiquam subjectis jam illis duabus doxologiis bifariam dispertitam fuisse, comprobati e dicendi genere contrarii necessitate revinci non poterit.

Sed tamen multo credibilius est, has clausulas doxologicas in antiquiori collectione, quae illud כלו וגו׳ subjunctum habebat, nondum exstitisse. Nam primum antiquior illa collectio non intacta ad nos pervenit, sed manifesto interpositis supplementis aucta est, unde probabile fit, eam ab hoc ipso, qui eam amplificavit, duos in

18) Quintus Psalmorum liber nulla Beracha eo ipso consilio condita concluditur, quia Ps. 150. (Psalmo 149. propter versus 4. הללוהו בתף ומחול cum hujus v. 3. יהללו שמו במחול בתף similitudinem subjunctus) ipse est instar Berachae ejusque ceteris quatuor augustioris, qualis exeunti toto Psalterio optime conveniebat. Fortasse etiam propterea in hujus fine collocatus est, quia triplex הללו יה, הללו־אל, הללו־יה, quo hic Ps. a ceteris omnibus distinguitur (siquidem הללו־אל nusquam praeterea reperitur) pro expressa dispositionis ipsius Psalterii imagine habendum est. Ergo et ipsae subscriptiones duplicem Psalmorum classem testantur; inscriptiones, cum in fronte solorum Pss. jehovicorum n. Dei commemoretur, n. יהוה habent Ps. 7. 18. (ter) 36. 102., solus Ps. 90. איש האלהים (qua in dictione יהוה prorsus inauditum est).

19) *Hitzig.* et hunc et Beracham partes Psalmi esse putat, easque ex I. Chronicorum praepostere desumtas: quae opinio vix cuiquam fucum faciet.

libros additis clausulis digestam esse. Porro nihil nos movet, ut hunc amplificatorem a collectore sive redactore ceterorum librorum diversum esse judicemus; inde vero probabiliter colligitur, ab eodem qui ceteris tribus libris doxologias subjecit eas prioribus quoque duobus subjectas esse. Hic redactor (sic ulterius argumentari possumus), qui post exilium vixit (ante Chronistam, uti patet ex 1 Chr. 16, 35.), sive unus fuit sive collegium (cf. Neh. 8, 13.), collectionem antiquiorem omnibus iis Pss. veteribus, qui in eandem nondum recepti erant nec tamen interciderant, atque recentibus, quos eodem jure propter usum publicum recipi oportere censebat, adauxit eamque quinque in libros distribuit[20]. Idem cum collectionem antiquiorem ita despositam inveniret, ut primo loco jehovici Pss., secundo elohimici collocati essent, hunc ad ordinem se applicuit idque ita, ut primum elohimicis Pss. libri alterius elohimicos tertii adjungeret, deinde seriem jehovicorum denuo inceptam continuaret.

At hoc posito mirum est, cur korahiticos Pss. duos in cumulos divisos et elohimicos in altero, ceteros eosque, excepto uno (84), jehovicos in l. III. reperiamus. Neque enim credibile est, collectorem antiquum tantummodo elohimicos Korahitarum Pss. recepisse, jehovicis collectori recentiori relictis. Aeque vero incredibile est, collectorem recentiorem clausulam 'כלו וגו loco suo movisse eamque, quae primo collectioni Pss. mere davidicorum subjecta fuerat, in finem collectionis Pss. non davidicis ab ipso locupletatae et insuper in finem Ps. salomonici transtulisse. Hoc eo fit incredibilius, quod in libro secundo unus modo asa-

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20) Hoc majorem verisimilitudinem prae se fert etiam propterea, quia Berachae illae (quantumvis nulla ex parte, quae propter dictionem antiqua esse non possit, compositae) generatim spectatae magis aetati ezra-nehemianae et quae deinceps sequitur sofericae conveniunt, quibus consuetudo talium formularum condendarum increbuit, et quia in usum non tam privatae, sed publicae lectionis (synagogalis, ut vult *Koesterus*), quae post exilium demum paullatim, definitis Paraschis et Haftaris, certis regulis adstringi coepta est, subjunctae esse videntur. V. librum meum: *Zur Geschichte der jüd. Poësie* §. 36. *(Die Beraka)*. Judaei etiamnunc ex antiquo ritu in nocte sacra, quae הושענא רבא vocatur, totum Psalterium perlegentes singulorum libb. lectionem precatione quinquefariam variata concludunt, in qua Dei gratia imploratur inter alia בזכות שמותיך הקדושים הכתובים בהם ובזכות שמותיך הקדושים הרמוזים והמצרפים בהם (per meritum sanctorum Dei nominum, quae in Pss. vel diserte leguntur vel tecte significantur). Berachas illas in usum publicae lectionis additas esse eo quoque confirmatur, quod Beracha libri secundi inter Psalmi exitum et illud 'כלו וגו media interjecta est, quia ipsa recitanda, hoc vero omittendum erat.

phicus Ps. 50. korahiticis et davidicis interpositus reperitur, quem cur collector recentior non potius inter Pss. asaphicos libri tertii retulerit, ratio nulla apparet. Probabile est igitur, collectionem illam exilio antiquiorem, ex quo tempore exstiterit, paullatim supplementis auctam esse ac collectorem post exilium degentem Pss. veteres appendicibus vel etiam memoria servatos, retenta oeconomia collectionis antiquioris, huic una cum recentioribus in ll. III — V. adjecisse[21]). Ejusmodi appendix, qua Pss. dav. jehovici collectionis antiquae aliquot item jehovicis, asaphicus (50) ceteris undecim indolis ejusdem, korahitici elohimici uno elohimico (84) convenienter dispositioni collectionis antiquae praemisso et tribus jehovicis suppleti erant, Psalmi 73 et 89 finibus continetur eaque jam redactoris tempore tam absoluta erat, ut inde singularem librum, quem Berachâ claudebat, efficeret. Tertio huic libro (17 Pss.) librum aeque parvum addidit, totidem Pss. continentem, quo novam collectionem ordiebatur. In hujus limine Ps. Mosis (90.) positus est, quo non poterat convenientius novae collectionis initium reperiri. Sequuntur Pss. maximam partem anonymi, quibus interjecti sunt davidici (cum uno Salomonis 127.), qui supererant, nullus korahiticus, nullus asaphicus, quos omnes l. I. et II. cum appendice (l. III.) continent.

In hoc igitur cum *Ewaldo* et *Vaihingero*, recentissimo Psalmorum interprete, consentio, tres partes principales esse, e quibus temporum decursu Psalterium accreverit. At pro antiquissima collectione non Ps. 1 — 41, sed 1 — 72, et pro media non 42 — 89, sed 73 — 89 habeo, quia persuadere mihi non possum, illud כלו וגו' (ex quo solo colligitur, collectionem ante exilium factam exstitisse) a redactore collectionis universae proprio suo loco exterminatum vel si ab ipso ad secernendos Pss. reliquorum librorum adjectum sit, non ibi positum esse, ubi collectio prisca desinebat. Neque collectionem an-

21) Utrum is qui ll. III — V. adjecit an collectionis principis auctor illud כלו וגו' addiderit, vix in disceptationem venire potest. Neque enim video, cur, si posterius verum sit, potius אלה וגו' (sicut in clausulis pentateuchicis) exspectari debeat, uti *de Wettius*, inter formulas conclusorias et discretorias (velut תמו Iob. 31, 40. עד־הנה Jer. 51, 64.) argute distinguens, asseverat (Comm. p. 18.). Scilicet a varietate formali ad diversitatem realem non valet conclusio! Quin potius illud כלו ab ipso collectionis principis auctore adjectum esse censendum est propterea, quod qui eam libro III. vel ll. III — V. supplevit, qui quidem Pss. davidicos sat multos continent, non poterat adnotare, cum libro II. „Psalmos davidicos desinere.“

tiquam tantummodo ad Ps. 41. usque pertinuisse inde probari potest, quod, si ad Ps. 72. usque pertineret, ejus auctor Ps. eundem bis (14. cf. 53.) recepisset. Nam Ps. 53. (recensio Psalmi 14. elohimica recentior) additamentum posterius insertum esse poterit, id quod propterea pro certo sumimus, quia Pss. 52. et 54. plane gemelli (uterque משכיל, uterque secundum inscriptiones 52, 2. 54, 2. fundamento historico consimili innixi, uterque in votum iisdem verbis expressum 52, 11. 54, 8. exeuntes), qui a collectore ex instituto similia similibus adjungente copulati erant, interjecto Ps. 53. (quamquam ne id ipsum quidem temere factum esse censendum est) divulsi sunt.

Quodsi primaria collectio, exceptis additamentis posterioribus, Pss. 1—72. comprehendebat, *Ewaldi* conjecturam, qua nominis אלהים in Pss. 42—83. crebritatem ex interpolatione collectoris explicare conatur, prorsus improbabilem esse liquet. *Die mittlere Sammlung*, inquit Ew., *muss durch eines Sammlers Hand gegangen sein, der überall lieber* אלהים *als* יהוה *setzte, hie und da jedoch diesen Namen stehen liess und gegen das Ende hin in dem auch nach andern Gründen sich etwas unterscheidenden Anhange* 84—89. *aus irgend einer Ursache von seiner Sitte abliess.* Nam si Pss. 42—72., demta appendice 73—89., cum Pss. 1—41. unam collectionem ad unum eundemque collectorem referendam efficiunt, inexplicabile est, cur idem collector, qui Pss. 41 jehovicos intactos reliquit, 31 qui sequuntur, sine ulla antiquitatis auctorumque reverentia interpolaverit et ad normam ipsius arbitrio excogitatam austere exegerit. Fieri quidem potuit, ut in uno alterove Ps. (velut 14. cf. 53.) sive ab uno tanquam auctorem secundarium agente sive ab ecclesia eo Ps. utente nomina Dei commutarentur, at collectorem tam impudentem fuisse, ut simul amplius 40 Psalmos eo modo transformaret, omni specie veritatis caret. Huc accedit, quod explicari prorsus non potest ejus interpolatoris inconstantia, qua et plures locos, quibus in Pss. 1—41. אלהים eodem modo, quo in sequentibus, usurpatum exstat, et locos 43, quibus יהוה in Pss. 42—83. reperitur, intactos reliquit. Quid eum movit, his ut parceret? An forte hi aciem ejus fefellerunt? Quis homines tam bardos ac pueriles tamque irreligiosos monumenta divinarum literarum deformasse crediderit?

Ceterum Ewaldus in eam conjecturam non incidisset, si id quod primus animadvertit diligentius perscrutatus intellexisset, indolem Psalmorum elohimicam non in eo duntaxat consistere, quod nomine אלהים vel solo vel crebrius quam יהוה utantur, sed inpri-

mis in usus modo et in singulari, quod adjiciendum, nnm. Dei compositorum usurpatione [22]).

22) Hinc Ps. 83 et 84 elohimici sunt, quamquam in utroque n. יהוה, aeque ac n. אלהים, simpliciter positum bis exstat. Tamen Psalmi 84 indoles non minus elohimica est, quam Ps. 42 (43. 63.), uti ex nn. compositis יהוה צבאות (ter), יהוה אלהים צבאות (semel), יהוה אלהים (semel) perspicuum est: quare cum *Ew.* fallitur *Hgstb.*, cum dicit (Comm. III. p. 444.): „*Ps.* 42. 43. *stehen an der Spitze der Korachitischen Elohimpsalmen, unser Ps.* (84.) *an der Spitze der Korachitischen Jehovapss., so dass also beide eigentlich unmittelbar aneinandergrenzen.*" Nam Ps. 84. non aperit ordinem Pss. jehovicorum, sed ordinem elohimicorum concludit et eo ipso ostendit, Psalmos, qui nunc l. III. conficiunt, collectionis antiquae appendicem esse convenienter hujus ipsius ordini dispositam.

IV.

De causa atque origine duplicis (jehovicae et elohimicae) Psalmorum indolis.

Postquam argumentis haud levibus probavimus, indolem Psalmorum elohimicorum *interpolatione* effectam ac proinde insitivam esse non posse, adhuc in quaestione est, qua ratione explicandum sit, quod in una parte Psalmorum n. יהוה, in altera n. אלהים dominatum teneat, adeo ut ea diversitate totum Psalterium bipartito distribui possit.

Non poterit id ipsum ex *temporum*, quibus scripti sint, *intervallo* explicari. Nam 1) usus praevalens nominis אלהים *recentioris* aetatis indicium esse non potest; certe sententia eorum, qui usum n. אלהים posterioribus temporibus, quibus sanctius nomen יהוה pronuntiare religio fuerit, increbuisse arbitrantur [23], omni fundamento caret atque ex ipso Psalterio facile convelli potest. Nam non solo in primo libro, qui Pss. davidicorum maximam partem continet, sed etiam in duobus libris postremis, quibus Pss. recentiores, interpo-

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23) Sic *de Wette* ad Ps. LXVII.: „*Vielleicht liegt in dem Gottesnamen* אלהים *eine Spur, da man später den Namen Jehova auszusprechen scheute*“ et *Gesen.* Thes. p. 97.: „In argenteae aetatis scriptoribus, ut Ecclesiaste, Jona, Danielis libro, ita celebratur אלהים, האלהים, ut alterum nomen ab his libris fere absit, id quod nescio an sequioris aetatis superstitioni, cui sanctius illud nomen pronuntiare religio erat, tribuendum sit.“ Neutiquam — cum יהוה modo אדני modo אלהים pronuntiatum esse nullum certum in V. T. vestigium compareat et in ipsis ll. postremae aetatis (Ezr. Nehem. VIII—X. Chron.) n. יהוה saepissime ac liberrime usurpetur. In hebraica parte Danielis n. יהוה sat crebro reperitur (9, 10. יהוה אלהינו juxta אדני אלהינו v. 9.); cur ab Eccl. devitatum sit, ex interna ejus libri indole manifestum est. De Jona v. adn. 32. Ceterum si Gesenii illa opinio vera esset, argumento minus אלהים quam אדני esset habendum, quod (134es in V. T. sec. Masoram) in Pent. et generatim antiquioribus in libb. longe rarius est, quam in Pss., Proph. et inprimis Daniele. Etiam *Ewaldus* l. l. p. 192 s. immixta ista inani opinione quaestionem, de qua agitur, non enodat, sed perturbat.

sitis aliquot priscis, continentur, n. יהוה dominatur ac demto Ps. 108, qui ex duobus elohimicis coaluit, n. אלהים, id quod profecto mirandum est, semel tantummodo obvium est idque insuper in Ps. Davidis nomen gerente (144, 9.). In Psalmis graduum, quorum המעלות ex Ezr. 7, 9. explicari solet vel quorum certe maxima pars ad tempora exeuntis vel superati exilii refertur, n. אלהים nusquam reperitur, n. יהוה semel et quinquagies [24]). Ex his liquidum est, n. אלהים (id quod item valet de n. אדני) nullo modo aetatis, quae dicitur, argenteae vestigium esse [25]). Tantum abest, ut hoc ullam veri speciem habeat, ut contrarium simile veri videatur. At 2) n. אלהים etiam antiquioris aetatis, qua Psalmi scripti sint, per semet ipsum non est firmum testimonium; nam hoc facile concedetur, quum inter Pss. jehovicos vere davidicos esse, tum inter elohimicos non solum tales, quorum aetas Davidi aequalis vel suppar argumentis gravissimis comprobari possit, verum etiam tales, qui, velut 74. 79., post invasionem chaldaicam exilii tempore conscripti esse censendi sint. De plerisque critici in alia omnia discedunt [26]). Nam Ps. 68., quem *Ew.* ad tempus post exilium refert, *Hitz.* paullo post Davidem scriptum existimat, et Ps. 62. (in quo אלהים septies), quem *Hitz.* in tempora Seleucidarum et Ptolemaeorum ablegat, mediae post Davidem aetati assignat *Ewaldus.* Ergo ex usu nmm. יהוה aut אלהים aetas

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24) Non quinquies et quadragies, uti Gesenius l. l. oscitanter numeravit.

25) *Ewaldus*, qui Psalmorum 42—83. nullum Davidi vel poëtis ejus aequalibus attribuit, usum nominis אלהים poterat poesis psalmicae mediae aetatis proprium dicere, nisi Pss. elohimicorum permultos (velut 66—68. 47. 66. 73. 77. 78. etc.) tempori exilium insecuto assignaret.

26) De authentia Psalmi 77. v. Comm. meum in Habac. p. 118—125.; de authentia Ps. 78.: *C. P. Caspari*, *Lutherische Zeitschrift* 1844, 3. p. 96—107. Authentiam Ps. 50. vel *de Wettius* concedit; aliquot alios ab Asapho et Korahitis Davidis aequalibus profectos esse posse non negat (*Einl.* §. 269.), unde satis apparet, indolem elohimicam indicium aetatis auctorum non esse, nullo certe modo recentioris, uti *de Wettius* contendit (ib. §. 271, e). Ceterum Pss. elohim. recentiorum triplex genus est: 1) tales, qui ad elohimicorum exemplum facti sunt, velut Ps. 43. ad exemplum elohimicorum in universum ac speciatim Ps. 42. factus, quocum neutiquam eundem Ps. efficit, ut Psalmi 42. perfectio, ipsius facilior dictio et mos collectoris, Psalmos recentiores anonymos antiquis, quorum similes sunt, adjungendi (in autographo fortasse literis minusculis) apparet; 2) tales, qui, libere conditi, nihil nisi nominis אלהים usurpandi consuetudinem imitantur, velut 74. 79. al.; 3) tales, qui vel toti vel partim ex jehovicis in elohimicos transfusi sunt, velut 70. 71.

scriptoris certo concludi nequit, quamquam, si fides sit inscriptionibus (quibus tantummodo 4 Pss. elohimici destituti sunt), si non omnibus, certe plurimis, hoc asseri potest, morem illum usurpandi in Pss. n. אלהים Davidis Salomonisque temporibus valuisse vel invaluisse [27]).

Omnino demonstrari non potest, usum n. אלהים ullo tempore literarum hebr. praevaluisse. Liber Chronicorum (cum Neh. VIII—XIII.), sicut ll. historici omnes a Jos. usque ad l. Regum, juxta n. יהוה, quod sane longe usitatius, satis crebro n. (ה)אלהים utuntur; etiam in l. Ezrae et in hebr. parte Danielis modo האלהים (non אלהים), modo יהוה dicitur, in hac saepius אדני. Dominatur n. (ה)אלהים in capp. Neh. I—VII. et in l. Jonae, neque unquam יהוה ejus vice usurpatur in l. Eccles. et, demtis prol., epil. et inde a c. 38. formulis introd., in ipso corpore l. Iobi, excepto uno loco 12, 9. [28]). Contra in ceteris ll. V. T. אלהים rarissime ut Dei n. proprium adhibetur: a *Jesaia* septies (13, 19. 35, 4. 37, 4. 17. אלהים חי; 53, 4. 58, 2. 64, 3.), ab *Hosea* ter (4, 1. 6, 6. דעת אלהים; 12, 4.), ab *Amoso* semel (4, 11.), a *Micha* semel (3, 7.), a *Jeremia* ter (23, 36. אלהים חיים cf. 10, 10.; 50, 40.; 11, 12. האלהים, nunquam in Threnis), ab *Ezechiele* novies (1, 1. 8, 3. 40, 2. מראות אלהים; רוח אלהים 11, 24.; גן אלהים 28, 13. 31, 8. 9. הר אלהים 28, 14. 16.), a *Sacharja* semel (8, 23. in ore gentilium), a *Malachia* quinquies (2, 15. 3, 8. 14. 15. 18.), in *Proverbiis* ter (2, 5. parall. יהוה; 3, 4. opp. אדם; 25, 2. opp. מלכים). Plerorumque horum locorum ea est ratio, quae n. אלהים necessario flagitet;

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27) Pss. elohimicos magnam partem perantiquos esse, etiam inde concludi potest, quod tritum illud למנצח (quod in Psalterio 55es, non, ut vulgo numeratur, 54es reperitur: 19es in l. I., 25es in l. II., 8es in l. III., ter in l. V. et semper quidem, Pss. duobus anonymis 66. 67. exceptis, in fronte Pss. antiquis auctoribus adscriptorum: 39 Davidis, 9 Korahitarum, 5 Asaphi) triginta Pss. elohimicis praefixum legitur; porro inde, quod nota musica סלה (v. Comm. meum in Hab. p. 127 s.), quae 17es in l. I., 30es in l. II., 20es in l. III., quater in l. V. (ergo 71es, non 73es, uti *Hengstenb.* Comm. I. p. 61., *Gesenium* Thes. p. 955. secutus, numerat) et, exceptis Pss. anonymis 66. 67., tantummodo in Pss. antiquis auctoribus adscriptis reperitur, creberrimum (39es) est in Pss. elohimicis.

28) Cujus exceptionis (de qua *Hgst.*, Authentie des Pent. I. p. 304.: „*der Name Jehova grade an der Spitze der erhabensten Schilderung von Gottes Herrlichkeit*“) non possum aliam causam agnoscere, nisi quod bis אֱלוֹהַּ, semel אֵל praecessit et fortasse quod יד־יהוה dictio usu sancita est (vel in ipsa illa formula: כי יד־יהוה עשתה זאת Jes. 41, 20. cf. 66, 2.), quare etiam Ps. 75, 9. elohimicus ea utitur — quamquam cum alias יד אלהים 1 Sam. 5, 11. tum in l. Iobi יד אלוה 19, 21. sive יד אל 27, 11. et in simili contextu שדי, אל et אלוה promiscue dicuntur 33, 4. 34, 12—15. 27, 3. 8.

quatuor locis ad res in primo l. Pentateuchi narratas respicitur: Jes. 13, 19. Am. 4, 11. Jer. 50, 40. Hos. 12, 4. Semel tantummodo אלהים vocative dicitur Jes. 64, 3. Unde evidenter apparet, nullo tempore n. אלהים instar nominis proprii usurpari non solitum esse, ita vero, ut *historica* pars literarum hebraicarum eo (pariter ac n. יהוה) cumulatissime uteretur, *prophetica* et *poetica* contra rarissime, *exceptis solis Psalmis*, quorum quadraginta tres eo nomine mirum quantum delectantur. Quaenam igitur ejus exceptionis causa est, si aetati uni, qua scripti sint, adjudicari, ut vidimus, nequeat?

Accedit, quod libri sacri ejus commutationis nominum Dei, quae in Pss. secundariis et locis Pss. elohimicorum aliunde petitis conspicua est, nihil simile ostendunt, nisi quod Habac. 3, 3. n. יהוה Dt. 33, 2. in אלוה commutavit (sicut Ps. 68, 3. n. יהוה Jud. 5, 4. in אלהים); porro quod et Psalmi *Hiskiae* (Jes. 38., in quo ter יהוה, bis יה, semel אדני) et Psalmi *Jonae* (in quo quater יהוה, cum vicissim pars libri historica n. אלהים frequentet), quemadmodum omnium omnino cantionum sacrarum, quae extra Psalterium nobis servatae sunt (Ex. 15. Dt. 32. Jud. 5. 1 Sam. 2.), indoles est *jehovica*; denique quod neque Psalmi in libros historicos recepti (2 Sam. 22. 1 Chr. 16, 8—36. 2 Chr. 6, 41. 42.) neque loci Prophetarum cum Pss. concinentes (Jes. 12. cf. 25. 26. Mi. 7. Jer. 17, 5—8.) similem nominis יהוה cum אלהים vicissitudinem exhibent, ne Habacucus quidem, qui, si quis alius, ad Psalmorum elohimicorum internam indolem crebris locis quam proxime accedit [29]). Hic האל Ps. 18 (v. 33.) jehovici convertit 3, 19. in יהוה אדני (cf. 68, 21.), at 3, 10. n. אלהים Ps. elohimici 77 (v. 17.), quem imitatur, aliis vocabulis exaequat. Ergo usus praecipuus nominis אלהים, qualis in parte Psalmorum hac in re, ut primo aspectu patet [30]), plurimum a ceteris dissidentium dominatur, tam singularis est, ut in tota poesi Veteris Test. atque omnino in Scriptura S. nihil cum eo conferri queat [31]).

Quemadmodum proprietatis Pss. elohimicorum causa neque collectoris interpolatio esse potest neque eorum aetas vel antiquior vel

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29) Asaphicorum potissimum et Psalmi 68., v. Comm. meum p. 122.

30) Confer modo Ps. 41, 2—5. cum 42, 2—5. (illic 4es יהוה, hic 4es אלהים), quorum unum alteri succedere putes, ut discrimen illico persentiscatur.

31) Nam quod scriptores sacri alii alio nomine sancto delectantur, quod v. c. Nehemia (c. I—VII.) prope unice (exc. 1, 5. יהוה; 1, 11. 4, 8. אדני) n. (ה)אלהים utitur (v. *Hävernick* Einl. II, 1. p. 306.) et ep. ad Hebr. n. comp. Ἰησοῦς Χριστὸς (exceptis tribus fere locis) evitat, tam dissimile est quam simile.

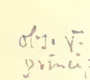
recentior, sic in singulari nominis אלהים prae n. יהוה apud auctores caritate sita esse nequit. Nam non solum inter elohimicos Pss., verum etiam inter jehovicos multi sunt, qui justis rationibus Davidi et Korahitis abjudicari nequeunt; solorum Pss. לאסף inscriptorum ad unum omnium indoles elohimica est communis. Etiam in generibus carminum, ad quae Pss. elohimicos inscriptiones referunt, causa frequentati n. אלהים quaerenda non est; nam nullum est genus Pss. elohimicorum (מזמור, שיר 46. cf. 18., מזמור שיר, שיר מזמור, משכיל, מכתם), ad quod non item Pss. jehovici referantur, neque Psalmis elohimicis משכיל (novem) et מכתם (quinque) inscriptis cum jehovicis eadem nmm. (משכיל 32. 88. 89. 142. מכתם 16.) gerentibus in usu nominum Dei quicquam necessitudinis intercedit.

Porro difficilis haec quaestio neutiquam ita dissolvi poterit, ut n. אלהים omnibus locis, quibus in Pss. elohimicis invenitur, consulto positum esse supponamus. Nam etiamsi hoc jure supponi potest, quoniam scriptores sacri salva ipsorum gravitate temere atque inconsiderate eo usi esse censeri non possunt, tamen ut eo uterentur, si non in omnibus, certe in plerisque locis nulla iis imposita erat necessitas[32]). Verum est, id quod supra vidimus, Pss. jehovicos n. אלהים,

32) Cf. quae in adn. 7. de alterno nominis יהוה et אלהים in Pss. elohim. usu disseruimus. Illustre in hac re documentum est l. *Jonae*. In hoc nautae Deum האלהים appellant 1, 6. idque si scriptorem consideramus, non consulto solum, sed necessario, utpote Deum Israelis ignorantes vel non agnoscentes. Porro Deus, quatenus a Ninevitis poenitentibus imploratur eorumque commiseretur, (ה)אלהים nuncupatur 3, 5—10. idque consulto, at non necessario. Nam postquam propheta verbum Jehovae non sine fructu iis nuntiavit, Deus hic eodem jure יהוה nuncupari poterat, quo 1, 10—16., ubi de nautis divinum Dei prophetae numen agnoscentibus sermo est. Miram nominum Dei vicissitudinem c. IV. exhibet. Hic Deus, narratione a Ninevitis ad prophetam transeunte, rursus יהוה vocatur v. 1—5., deinde, ubi portentosa prophetae confutatio refertur, n. יהוה אלהים succedit, quod האלהים et אלהים deinceps sequuntur v. 6—9., denique hoc cap. et totus liber in n. יהוה, quo inceperant, desinunt v. 10. Haec omnia non sine consilio facta et inprimis יהוה־אלהים v. 6. exquisite cogitateque positum esse nemo facile negaverit; at quod consulto factum est, non item necessario factum esse aeque certum est. Etenim primum vix dicere poteris, quo consilio v. 9. אלהים, non, sicut v. 4., יהוה scriptum sit, nisi quod hoc v. scriptor id ipsum nomen retinuit, quo in vv. praecedentibus usus erat. Deinde in וימן יהוה אלהים v. 6., וימן האלהים v. 7., וימן אלהים v. 8. eodem jure יהוה adhiberi potuisse, inde elucet, quod 1, 4. Deus, qui tempestatem concitavit, 2, 1. qui piscem adduxit (וימן יהוה), 2, 11. cujus nutu prophetam evomuit, non אלהים, sed simpliciter יהוה vocatur. Hoc ii, qui originis Pentateuchi unitatem, quatenus propter nominum Dei vicissitudinem addubitata est, defenderunt, probe

paucis locis exceptis, non usurpare, nisi ubi יהוה non erat accommodatum, sed aeque verum est, elohimicos eo uti etiam ibi, ubi יהוה erat accommodatissimum, vel ejusmodi in contextu, in quo sive alias in Psalterio sive in locis aliorum librorum V. T., quos ante oculos habent, ipsum illud יהוה scriptum legitur. Accedit, quod in universum n. אלהים pro significatu suo latiore nomini יהוה ubivis substitui potest (non vice versa) et quod Pss. elohimici n. אלהים vi nominis proprii tanta cum notionis gravitate de Deo vero usurpant, ut plurimis in locis nomen יהוה aequiparet et cum eo commutari possit. Licet igitur exstent loci, quibus scriptores nomine אלהים utentes necessitati paruisse dicendi sint (vel grammaticae, velut 58, 12., vel logicae, velut 59, 14.), tamen in longe plurimis eodem jure יהוה poni poterat, quippe cum non de Deo tanquam theologiae naturalis objecto sermo sit, sed de Deo revelato, qui inclitum sibi nomen fecit, de Deo Israelis, qui Hierosolymis in templo residet, de Deo gratiae ac salutis, uno verbo de *Elohim*, qui speciali revelatione se *Jehovam* praestitit, ac tamen universali suo dominio totum orbem complectitur: quare indoles Pss. aliorum elohimica, aliorum jehovica etiam ex adhibiti אלהים aut יהוה necessitate explicari nequit [33]). Quomodo igitur factum

expendere debebant, in his *Hengstenbergius*, qui hoc illudve Dei nomen contextus naturâ vel scriptoris consilio necessario requiri per singula Pentateuchi capp. demonstrare posse sibi visus est. — Idem numerum quoque nominum Dei (id quod strictim tantum hoc loco attingere possumus) plurimis in Pss. consulto delectum esse et significationem symbolicam habere arbitratur; n. Dei ter repetitum benedictionem sacerdotalem, quinquies id quod imperfectum est et dimidiatum, septies foedus Jehovae et Israelis, decies perfectionem, duodecies foedus et populum foederis innuere ait, quae conjectura, ab eo acriter defensa, in oeconomia singulorum Pss. definienda maximi est apud ipsum ponderis. At si primum et quartum librum Psalmorum perlustraveris, nomen Dei (Jehovae) omnium omnino numerorum ordinem percurrere, nullum numerum ceteris dignitate antepositum videbis; nam bis reperitur n. יהוה in Pss. 1. 8. 15. 23. 36. 39. 90. 91. 101.; ter 2. 13. 17. 38. 95.; quater 14. 16. 21. 32. 100.; quinquies 4. 5. 10. 11. 12. 20. 28. 41. 93. 105.; sexies 3. 22. 24. 26. 97. 98.; septies 7. 19. 92. 99. 102.; octies 6. 35. 104. 106.; novies 9. 40. 94. (et bis יה); decies 25. 30. 31.; undecies 96. 103.; duodecies 33.; decies ter 27.; decies quinquies 37.; decies sexies 18. 34.; decies octies 29. Unde sat luculente apparet, Psalmistas numerum nominis divini in Psalmis ipsorum eligendum non esse praemeditatos.



33) Hoc ipse *Hengstenbergius* concedit, cum animadvertit: „*An einer Menge von Stellen, namentlich in den Psalmen, wird das Elohim gewählt mit Rücksicht auf den Misbrauch des Jehova, welcher den an und für sich stärkeren Namen in den schwächeren verwandelte*“ (Authentie des Pent. t. I. p. 299.).

est, ut ea duo Psalmorum genera existerent? Sic iterum atque iterum sciscitamur.

His omnibus, quae speciem causae fallacem prae se ferunt, confutatis, nihil restat, nisi ut censeamus, temporibus Davidis (quibus aliquot Pss. elohimicorum assignandos esse firmis, ut ponimus, argumentis demonstrari potest) genus Psalmorum duplex obtinuisse, cujus differentia in diverso nominum Dei usu constiterit. Quemadmodum pars Psalmorum stropharum numero ac dispositione, rhythmo vel etiam ordine versuum acrostichico a ceteris differt, quemadmodum porro ex eorum inscriptionibus maximam partem obscurissimis certo hoc perspicuum est, complures Psalmorum species exstitisse sive argumento ejusque tractatione sive natura sua poetica et musica hoc illove modo, qui nos latet, inter sese diversas: sic juxta vulgare Pss. jehovicorum genus aliud nominis אֱלֹהִים cumulatione insigne increbuit atque ea ratione institutum est, ut psalmodia nominum Dei sanctissimorum utrumque debito honore prosequeretur eorumque alternis semet ipsam luminibus ornaret [34]).

Fieri sane potuit, ut hic illic n. אֱלֹהִים nomini יהוה utpote trito ac pervulgato substitueretur, quemadmodum nomini populi Dei ישראל tam sancto quam decantato substituuntur nn. יעקב (quod Micha, in hoc a Jesaia discrepans, et Korahitae 47, 5. 84, 9. 85, 2. 87, 2. adamant) et יוסף (quo juxta ישראל et יעקב interdum utitur Asaphus 77, 16. 80, 2. 81, 6.). At causa constanter adhibiti in Pss. XLIII nominis אֱלֹהִים in eo inesse nequit, cum Psalmos utriusque indolis ab iisdem auctoribus profectos habeamus.

34) Nam in hoc non possum cum *Hengstenbergio* consentire, quod n. אֱלֹהִים, postquam a v. אָלַהּ = أَلِهَ (timere, revereri) derivavit, cum potius a v. אָלַהּ = אָלָה, אול (robustum, potentem esse) derivandum sit, inferiorem cognitionis Dei gradum repraesentare et merum dependentiae sensum exprimere ait. Haec opinio praejudicata causae Pentateuchi ab eo tam fidenter quam sagaciter actae multum offecit. Etenim n. אֱלֹהִים non quid homines duntaxat de Deo sentiant, sed qualis sit in semet ipso, effert et omnipotentem ejus naturam simul cum vita ejus immanente denotat, Deum quatenus vitam omnipotentem habet in semet ipso ac proinde omnis vitae et principium est et finis. Revelatio mysterii trinitatis pro hujus nominis explicatione habenda est. Contra n. יהוה Deus assumsit, quatenus progressionem generis humani a principio ad finem ipse per aetatum decursum gubernat et intra limites spatii et temporis salutariter se manifestat: quae manifestatio in V. T. gentis israeliticae terminis praeparatorie adstricta erat, donec in hac ipsa gente Jehova humanam naturam sibi uniret nominisque sui vim facinore longe gloriosiore, quam liberatione ex Aegypto, declararet. Incarnatio pro nominis יהוה explicatione habenda est; nam qua de causa et quo consilio Deus in V. T. Jehova nuncupetur, in facie Jesu Christi elucescit. Hinc factum est, ut sermo Novi T.

Quisnam ejus moris auctor fuerit, certo definiri nequit. Forsitan jam in scholis propheticis a Samuele institutis obtinuit (cujus aetate n. יהוה צבאות, nondum illud in Pentateucho usitatum, usu receptum esse videtur); potest vero etiam Psalmistarum aliquis eum morem introduxisse, potest ipse Davides eum praeivisse, quippe qui principem in poesi lyrica locum teneat quemque vix cujusquam imitatorem ceteri omnes aemulati sunt. Quo posito, *Davidis* exemplum secuti esse Korahitae atque inprimis Asaphus dicendi sunt, quorum carmina deinceps Pss. elohimicorum recentiorum auctores exemplar sibi proposuerunt [35]). Invaluisse vero hunc morem aetate davidica, inde probabile est, quod hac aetate, qua populus Dei nondum in servitutem ac proinde necessitudinem ullius populi majoris idololatriae dediti venerat et hujus illecebris nondum erat illaqueatus, n. אלהים de Deo vero instar n. proprii multo securius usurpari poterat, quam aetate regni assyriaci et babylonici, qua a prophetis Diis fictitiis (אלהים) gentium Jehova opponitur et iterum iterumque inculcandum erat, Jehovam esse (חיים) אלהים חי (Jes. 37, 4. 17. Jer. 10, 10.) neque esse אלהים praeter solum Jehovam (Jes. 37, 16. et crebro in parte hujus proph. altera). Hac aetate, qua prophetia nomen אלהים creberrime sensu profano (אלהים אחרים) usurpare coacta erat, n. יהוה nomini אלהים ab omnibus omnino Prophetis atque etiam a Psalmistis recentioribus pro intima psalmodiae cum prophetia necessitudine jure praefertur [36]): quare dominantem nominis אלהים ut proprii usum pro

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nomine יהוה carere posset; nam sicut nomini אלהים n. Θεός cum insita notione trinitatis successit, sic nomini יהוה n. *τοῦ κυρίου Ἰησοῦ Χριστοῦ* (Hebr. 10, 8.), cujus reditu ad judicium notio *τοῦ ἐσομένου* s. *ἐρχομένου*, quae n. יהוה aeque ac notio *τοῦ ὄντος καὶ τοῦ ἦν* inest, perfecte expletur; donec superata per universalem resurrectionem morte absolutoque per eum, qui est salutis progredientis *A* et *Ω*, *ἀρχηγός* et *τελειωτής*, redemtionis opere ὁ θεός (h. e. האלהים) erit *τὰ πάντα ἐν πᾶσιν* (1 Cor. 15, 28.). Cf. librum meum „*Die biblisch-prophetische Theologie*“ cet. p. 120—122.

35) Nam sicut aliquot Psalmi, quibus davidici exemplo fuerunt, לדוד inscripti sunt (velut Ps. 53. 70. 108.), sic quidam Pss. לאסף inscripti videntur, non quod ab Asaphitis (quo posito לבני אסף 2 Chr. 20, 14. 29, 13. Ezr. 2, 41. cf. Neh. 7, 44., quemadmodum לבני קרח, inscribi debebant) profecti sint, sed quia ad asaphicorum similitudinem conditi sunt (ע"ד סגנון ומליצת זה המשורר, uti in Proll. hebraicis suis observat *Joel Loewe*), praesertim cum historia nullos alios Pss. asaphicos, nisi ab aequali Davidis conditos noverit 2 Chr. 29, 30. Neh. 12, 46.

36) Nam, ut Ps. 96, 5. (cf. 97, 7. 105.) ait, כל אלהי העמים אלילים ויהוה שמים עשה. Ejusmodi loci solis in Pss. anonymis reperiuntur; in ceteris tantummodo idololatriae temporis mosaici mentio fit (78, 58. 81, 10.), praesens

indicio Pss. aut antiquissimorum aut recentium indolem antiquissimorum imitatione exprimentium (cf. v. c. Ps. 43. cum 42.) habemus.

Verisimile est autem, Psalmodiam, dum Pss. modo jehovicos modo elohimicos pangit, Pentateuchi vestigia secutam esse. Nam hoc aliunde quoque constat, Psalmos ad Thoram penitus se applicare et praecipue ea quae in Genesi de creatione (Ps. 104. 8.) et in hac ceterisque libris de Patriarcharum et populi Israelitici rebus gestis (78. 105. 106. 114.) memoriae traduntur, in Psalmis studiose repeti, ad multa alia crebro ac varie alludi. Generatim dici potest, Psalterium Thorae resonare et vocem ecclesiae esse, qua vox Jehovae in Lege ad ipsam directa reciprocatur. Hinc Psalterium ab encomio Thorae orditur; hinc, ut Epiphanius recte observat, Psalterium *διεῖλον εἰς πέντε βιβλία οἱ Ἑβραῖοι, ὥστε εἶναι καὶ αὐτὸ ἄλλην πεντάτευχον.* Nam quemadmodum Thora חומש Jehovae est ad ecclesiam directum, sic Psalterium חומש ecclesiae est quod Jehovae dicavit.

Aegre vero negari poterit, dispositionem Psalterii habita vicissitudinis capitum Pentateuchi (usque ad Ex. VI.) elohimicorum et jehovicorum ratione factam esse. Nam cum in Genesi caput elohimicum antecedat, jehovica sequantur, inverso ordine in Psalterio Pss. jehovici elohimicis excipiuntur. Observandum est quoque, Psalterium Psalmis jehovicis ordiens ad Pentateuchum in Deuteronomium jehovicum desinentem simili modo se adjungere, ac librum Josuae; nam Ps. primus manifesta verborum והגית בו יומם ולילה למען תשמר לעשות ככל־הכתוב בו כי אז תצליח את דרכך ואז תשכיל Jos. 1, 8. dilatatione ortus est. Quemadmodum vero in Genesi altera sectio (2, 4 — 3 fin.) constanter nomine יהוה אלהים utitur, sic alter quoque Psalterii liber doxologiam ברוך יהוה אלהים וגו׳ subscriptam habet, cum ad calcem ceterorum librorum simpliciter ברוך יהוה dicatur. Hinc sponte, credo, adducimur, ut ipsam illam consuetudinem utendi in Pss. modo nomine יהוה modo n. אלהים (idque, ut vidimus [37], non tam minuta atque anxia cum diligentia, ut alterutrum nomen prorsus devitetur) Pen-

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nulla commemoratur (uno loco excepto 16, 4., cujus interpretatio controversa est) vel plane negatur (44, 21.).

37) Etenim et in Pss. jehovicis אלהים et in elohimicis (idque crebrius) adhibetur יהוה, unde de interpolationibus, quae feruntur, partium Pentateuchi vel elohimicorum, velut Gen. 5, 29. 7, 16. 20, 18. 21, 1. 33. 22, 11 25, 21. 28, 21 al., vel etiam jehovicorum, velut Gen. 19, 29. 28, 17., haudquaquam bonum praejudicium oritur.

tateuchi imitatione natam esse suspicemur [38]). Qua quidem de re sive sic sive aliter judicas, certo hoc efficitur, Psalmorum bipartitam in jehovicos et elohimicos divisionem habere aliquid momenti ac ponderis ad quaestionem de Pentateuchi natura ac dispositione dijudicandam, quod quidem quale quantumque sit, alio loco, nisi quis nos praeveniat, examinabimus.

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38) At nihil nisi hanc ipsam nominum Dei vicissitudinem psalmodia imitata est eamque tam libere, ut ne in usu quidem eorum nominum ad Pentateuchi ductum sollicite se applicet, id quod inde apparet, quod Pss. Deum creatorem celebrantes, quamvis capiti Genesis primo innitantur, omnes jehovici sunt (non, ut exspectaveris, elohimici) et quod adeo compluribus in locis e Pent. desumtis n. יהוה, quod ibi exstat, cum n. אלהים, ut supra vidimus, commutatum est. Quae cum ita sint, miros nos habere non poterit, quod ceterarum proprietatum, quibus elohimicae Pentateuchi partes a jehovicis differre perhibentur, in Pss. elohimicis vix ullum vestigium reperitur (cf. שדי 68, 15. 91, 1.; ויפר 105, 24.; אחזה 2, 8.; לחק 105, 10.; בית מגורי 119, 54., quare etiam מלאך יהוה 34, 8. 35, 5. 6. יד חזקה 136, 12. in censum venire non possunt).

DE

ORDINE PSALMORUM

EJUSQUE CAUSIS AC LEGIBUS.

I.

De lege summa analogiae in ordinandis Psalmis observata.

Singulos Psalterii Psalmos non esse chronologice digestos, ex iis Psalmis davidicis, quorum origines historicae in ipsorum inscriptionibus adnotatae sunt, luculente apparet. Etenim hos (3. 7. 18. 34. 51. 54. 55. 56. 57. 59. 60. 63. 142.) non temporum serie, quibus orti sunt, inter sese connexos esse primo adspectu intelligitur. In ipso limine libri I. Psalmus, ut inscriptio fert, tempore persecutionis absalomicae conditus (3) antecedit alteri, qui ad tempus persecutionis saulicae refertur (7); ergo neque collector primus neque redactor postremus in mente habebat, Psalmos davidicos vel etiam (id quod per se inde sequitur) ceteros in ordinem chronologicum redigere.

Nihilo minus concedi oportet, Psalterium, generatim atque universe spectatum, quendam chronologicum ordinem exhibere. Nam hoc inter omnes constat, libros I — III. maximam partem Psalmorum antiquissimorum continere, libros IV. et V. Pss. maximam partem recentiores sive exilii aetate scriptos. At hanc ordinis chronologici speciem magis ad Psalterii ortum, quam ad redactoris postremi consilium referri oportet. Neque enim hic primus Psalmos omnes usque ad ipsius aetatem dispersos unum in corpus collegit, sed exstabat jam (nescimus ex quo tempore) collectio Psalmorum 1 — 72. cum appendice 73 — 89., quae quidem integra et, si additamenta nonnulla sive temporum decursu sive ab ipso inferta dempseris, intacta in corpus Psalterii recepta est. Hoc eo ortum est, quod ad collectionem vetustam ejusque appendicem Psalmi et recens facti et antiqui eo usque nondum recepti accesserunt. At quamquam librum IV. Psalmus Mosis

vetustissimus inchoat, id quod dispositionis chronologicae consilium innuere videtur, tamen Psalmi davidici, qui hunc subsequi debebant, per libros duos postremos dispersi sunt (101. 103. 122. 124. 131. 133.); tantummodo bis plures eorum catervatim dispositi (108—110. 138—145) reperiuntur. Psalmus Salomonis 127. anonymis et davidicis utrinque cingitur. Ergo etsi aliquatenus quaedam chronologica dispositio ultro se obtulit, tamen redactor eam non quaesiit et in singulorum Psalmorum collocatione temporis ordinem non curavit.

Quodsi Psalterium ad temporum ordinem dispositum non est nec tamen pro credibili sumendum, Psalmos inconsulte, prout se offerebant, coacervatos esse, quaeritur, quanam ratione compositi sint et qualem ordinem non chronologicum, sed realem exhibeant.

1) Primum generatim dici potest, Psalmos *auctorum* eorundem, uti in l. I—III. davidicos, asaphicos, korahiticos, una junctos esse. Quaeritur vero, quidnam collectori ansam dederit ad hos ipsos inter sese hoc quem videmus ordine disponendos. Accedit quod non solum in l. IV. et V., sed etiam in l. I—III. Psalmis davidicis anonymi admixti sunt; hos posterius injectos esse probabile est, at causam quaerimus, cur hoc illove loco huic, non alii Ps. davidico annexi sint. Porro mirum est, cur Pss. davidici libri I. et II. interposita priore korahiticorum caterva interrupti sint. Denique miros nos tenet, quod Pss. davidici in ll. IV. et V. non continua serie deinceps collocati sunt et quod anonymi ab iis non segregati. Hoc qua ratione adductus collector facere omiserit, sciscitamur.

2) Cur Pss. davidici libri II. a davidicis libri I. sejuncti sint, facile dictu est; nam indoles horum, ut vidimus, *jehovica*, illorum *elohimica* est. Quod vero Ps. 84. korahiticus, qui et ipse, ut demonstravimus, indolis elohimicae est, et Ps. 50. asaphicus, cujus cum ceteris asaphicis omnibus indoles elohimica communis, a ceteris eorundem auctorum sejuncti sunt, ex historia collectionis dijudicandum est. Etenim l. III. appendicem exhibet, qua collectio vetustissima (l. I. et II.) posterius suppleta est; in hac Pss. jehovici praecedunt, elohimici sequuntur, in appendice ad eum ordinem se applicante elohimici praecedunt, jehovici sequuntur. Remanet autem quaestio, cur neque inter Pss. jehovicos et elohimicos ii, qui ad eosdem auctores referuntur, constanter compositi sint; nam et davidicis et korahiticis medii interpositi sunt anonymi (43. 66. 67. 71.), korahiticis semel davidicus (86). Insuper scire avemus, quam ad normam Psalmi eorundem auctorum conjunctim positi hoc qui ante oculos est ordine, non alio se mutuo excipiant.

3) Adjiciendum est, non solum Psalmos eorundem auctorum, sed etiam tales, qui ad idem carminum genus pertinent vel ad eundem cantionis modum referuntur, aliquando copulari, velut

שיר המעלות 120 — 134.
משכיל 44 — 45. 52 — 55. 88 — 89.
מכתם 56 — 60 (אל־תשחת 57 — 59).
הודו 105 — 107.
הללו־יה 111 — 113. 146 — 150.
104 — 106. 115 — 117.

Mirandum est vero, Psalmos מזמור, שיר, מזמור שיר, שיר מזמור inscriptos promiscue per totum Psalterium dispersos esse (itaut v. c. Pss. שיר inscriptorum 45—46; 65—68; 75—76; 87—88 conjunctio non consilio, sed casu effecta esse videatur); deinde aequalitatis inscriptionum musicarum (nisi forte בנגינות 54 — 55. excipere velis) nullam plane rationem habitam esse; denique Psalmos neque generis משכיל neque generis הודו et הללו־יה omnino omnes serie continua se excipere. Nam etsi liquet, cur Ps. Maskil 32 et Michtam 16 (davidicus, ut omnes *Michtammim*) a ceteris sui generis secreti sint — jehovici enim sunt, sicut Mask. 142., ceteri elohimici — et cur Pss. Mask. elohimici 44 — 45 (Korahitarum), 52 — 55 (Davidis) et 88 — 89 (Esrahitarum) compositi sint — hoc enim propter eosdem auctores factum —: tamen non intelligitur, cur Pss. Mask. asaphici 74 et 78 seorsim positi sint, porro cur Psalmi Hodu et Halleluja, additis Pss. 118. 136; 135 utpote ad eadem genera pertinentibus, non sint unum in locum congregati. Soli Pss. graduum ad unum omnes se excipiunt idque fortasse propterea, quia redactor hos jam tum singularem in librum relatos repererat. Rursus igitur quaestio suboritur, quidnam moverit collectores, ut vel aequaliter inscriptos Pss. divellerent, et quanam ratione ipsos illos Psalmos, quos propter inscriptionum aequalitatem composuisse videntur, inter sese digesserint. Nihil restat, nisi ut eos in ipsorum Psalmorum interiori indole h. e. eorum sive argumento et sententiis sive sermone et dicendi genere oculos defixisse conjiciamus [1]).

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1) Nam non sine Scripturae S. dedecore inter veteres cum *Lyrano*, inter recentiores cum *Joele Loewio* de omni Psalterii ordine desperare poterimus (לא נמצא בהם סדור כלל), quod quidem dedecus ita non tollitur, si Psalterium paullatim accrevisse dicimus; nam et in singulis collectionibus, e quibus Psalterium compositum est, et in toto utpote quod quinquefariam dispertitum ad

Haec conjectura, re accuratius examinata, mirifice comprobatur. Etenim facile intelligitur,

a) seriem Psalmorum ad eosdem auctores relatorum non aliis Psalmis interpositis interrumpi, nisi talibus, qui praecedentibus aliqua ratione in oculos incurrente consimiles sint. Psalmo david. 9. subjicitur anonymus 10, quia in utroque praeter alia similia לעתות בצרה (9, 10. 10, 1.) reperitur; Psalmo david. 32 anonymus 33, quia ille in acclamatione שמחו בה׳ וגילו צדיקים desinit, hic acclamatione רננו צדיקים בה׳ orditur. Cur Psalmo korahitico 42 subjectus sit Ps. 43 (qui perperam pro Psalmi 42 stropha tertia habitus est), tam perspicuum est, ut oculis judicare possis.

b) Etiam series Psalmorum ad idem carminum genus pertinentium vel iisdem modis canendorum eo interrumpitur, quod collector nihil magis curat, quam ut Psalmos aliquo modo sibi respondentes connectat. Hinc Maskil asaph. 78 Psalmo 77 subjunctum est, siquidem hi Psalmi comparationem Israelis cum grege communem habent, qua ambo concluduntur. Eadem de causa anonymo Hodu 107 annexus est Ps. davidicus secundarius 108, quippe cujus vv. 4. 5. sint instar responsionis ejusque amplificantis ad Ps. 107, 1. (cf. 107, 31. 32.), et Psalmo Halleluja 113 Psalmus 114, qui in usu parogogici Chirek illius est geminus.

c) Praeterea si diligentius investigaverimus, cur inter Psalmos aequalitate auctoris vel generis conjunctos alter alterum sequatur et cur Psalmi anepigraphi vel quorum inscriptiones nullam intér se similitudinem habent, hoc quem Psalterium exhibet ordine, non alio dispositi sint, collectorem plerumque legem analogiae observasse deprehendimus. At in ea re non ubique ita versatus est, ut Psalmos, inter quos quam maxima indolis vel argumenti necessitudo intercederet, copularet, sed ita ut initii vel finis Psalmi unius cum initio vel fine alterius cognatio aut etiam binorum in aliqua dictione consensio ipsi ad eos concatenandos sufficeret: quem quidem dispositionis modum non erat, cur infra se duceret, cum ipsos Psalmorum auctores nonnullorum versus vel ad literarum ordinem acrostichice conseruisse videret. Neque me illa in re vana opinione falsum esse eo persuasum

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unum redactorem referendum esse appareat, jure qualemcunque ordinem postulamus. Hunc vero par est talem esse qui agnosci possit, neque, ut infra videbimus, cum *Augustino*, *Nysseno*, *Beda* eo confugiendum, ut mysterium fortasse ipsi collectori incognitum in ea re latere fingamus (Serpilius, *Lebens-Beschreibungen der bibl. Scribenten* t. IX. p. 442 s.).

est, quod haec conjunctionis binorum Psalmorum ratio multis locis tam manifesta est, negari ut nequeat. Nam hoc casu non potest factum esse, ut v. c. Psalmi 34 et 35 compositi sint, quorum in utroque (et in his quidem Psalmis Psalterii solis) מלאך ה׳ nuncupatur; ut Psalmum 55, cujus in v. 8. poeta sibi אבר כיונה ad longe avolandum (ארחיק נדוד) exoptat, sequatur Ps. 56. על־יונת אלם רחוקים inscriptus; ut Psalmo 149, cujus versu 3. nomen Dei celebrandum dicitur במחול et בתוף, subjiciatur Ps. 150, in quo item יהללוהו בתף ובמחול legitur. Haec et multa alia exempla, quae observaveram, me ad eam rem ulterius persequendam pellexerunt et quanto longius progrediebar, tanto certior fiebam, me neutiquam umbras consectari.

Psalmos hoc modo secundum legem similitudinis sive universi argumenti sive singularum dictionum instar annulorum catenae connexos esse, id jam *Koesterus* auguratus est et per totum Psalterium non sine acumine primus demonstrare studuit [2]); idem *Hengstenbergius* quoque, quamquam Koesteri vestigia non persecutus, in aliquot Psalmis suopte judicio confirmavit [3]). Quam quidem legem jam veteres

2) Quod *Koesterus* p. XIV. dicit, singulis Psalterii libris Psalmos peculiaris cujusdam argumenti atque indolis contineri, probabile reddi nequit; sed ad veritatem proxime accedit quod p. XV. addit: „*In der Regel sind zwei oder drei Psalmen durch Gleichheit des Inhalts zusammen gruppirt; doch giebt es auch grössere Gruppen und wieder einzeln stehende Lieder, und selbst zwischen den von uns getrennten finden sich noch allerlei verwandtschaftliche Beziehungen. So wird z. B. Ps. 1. wie Ps. 2. am Schlusse der Untergang* (אבד) *der Frevler dargestellt. Ps. 90. hängt mit 89. durch Klagen über die Flucht des Lebens zusammen.*“ Hanc observationem *Koest.* per totum Psalterium exemplis probare conatus est idque ita, ut multis locis ad eandem quam nos, qui nullius auctoritate eam ipsam rem investigavimus, sententiam perveniret, quamquam in hoc ab eo discedimus, quod Psalmos plurimos propter generalem duntaxat argumenti aut certarum quarundam idearum convenientiam vel binos vel catervatim compositos esse arbitratur (velut p. 106.: *Die Pss. 38—41. werden durch das Bewusstsein der Schuld und die Bitte um Sündenvergebung in mancherlei Modificationen zusammengehalten; p. 257.: Ps. 82—84. verbinden sich als Gebete Israels um Bestrafung seiner Feinde u. Rückkehr zu dem geliebten Zion,*“ et sic saepe), cum nos consensum Psalmorum in singulis quibusvis dictionibus, quibus insignes sunt, ad eos conferendos suffecisse eosque non solum catervatim compositos, sed omnes, comprehensis singulis catervis, catenae instar inter sese aptos colligatosque esse censeamus, consensum totius argumenti neque excludentes neque postulantes.

3) Comm. I. p. 234.: „*Die Anreihung des 11. Ps. an den vorigen scheint nicht blos durch die allgemeine Verwandtschaft des Inhalts, sondern speciell durch die Aehnlichkeit zwischen V. 2. u. Ps. 10, 8. herbeigeführt zu sein;*“ ib.

Judaeorum doctores cognitam habuisse patet, cum ad quaestionem, cur Prophetae majores, qui librum *Regum* subsequantur, ita disponendi sint, ut *Jeremiam* Ezechiel et Jesaia excipiant, respondent (Batra 14, b. Halachot gedolot 83, d): כיון דמלכים סיפיה חרבנא וירמיה כוליה חרבנא [4]) et cum Amosum propterea post Joelem collocatum dicunt, quia *Joelis* illud יה׳ מציון ישאג ומירושלים יתן קולו, quod sub finem vaticiniorum ejus reperitur (Jo. 4, 16), Amosus in ipso libri sui introitu repetat (Am. 1, 2), uti vaticinia utriusque prophetae omnino aequaliter concluduntur (cf. Am. 9, 13. cum Jo. 4, 18.) [5]).

Neque in ea re vana conjectura decepti esse videntur; nam quemadmodum in oratione prophetica, quae non ad regulam praemeditatae adumbrationis dirigitur, verum ita procedere solet, ut secundum legem, quae dicitur, associationis una cogitatio alteram pariat, saepenumero hoc usu venire videmus, ut vocabulo aliquo, quo Propheta ad cogitationem suam exprimendam usus est, alia, quae sequitur, procreetur [6]): quemadmodum porro vel symbola prophetis divini-

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II. p. 215.: „*Ps.* 33. *ist mit dem vorhergehenden zu einem Paare verbunden. Der Hauptgrund für diese Annahme ist, dass unser Ps. mit der Aufforderung an die Gerechten und Rechtschaffenen, sich in dem Herrn zu freuen, beginnt, wie der vorige Ps. damit schliesst*, addit vero: „*Man darf diese Thatsache nicht etwa daraus erklären, dass die Sammler wegen der zufälligen Aehnlichkeit von Anfang und Schluss beide Pss. mit einander verbunden haben;*" ib. II. p. 237.: „*Auf ungefähre Gleichzeitigkeit mit dem unmittelbar vorherg. Ps.* 34. *führt die Uebereinstimmung desselben mit V.* 5. *u.* 6., *um so merkwürdiger, da diese Pss. grade die einzigen sind, in denen der Engel des Herrn überhaupt vorkommt.*"

4) V. commentationem meam: *Ueber die Abfassungszeit u. den Plan der Prophetie Habakuks*, Rudelbach-Guericke's *Zeitschrift* 1842. 1. p. 15.

5) V. praefationem *Abravanelis* in XII. proph. minores (francogallice versam in S. Cahen, La Bible Tom. XII.), quae de ordinis chronologici et realis in ordinando dodecaphropheto multa continet consideratu dignissima. Convenienter eidem legi *Obadia* (qui cum Joele et Amoso trilogiam dexterrime dispositam efficit), tempore posterior, se applicat ad Am. 9, 12. למען יירשו את־שארית אדום (v. *Abravanel* apud S. Cahen p. 4 s.) et *Zefanja* (1, 7. הס מפני אדני ה׳) ad Habacuci 2, 20. (הס מפניו כל־הארץ), cf. Umbreit, *Comm. zu d. kl. Proph.* p. 309.: „*Stille vor dem Herrn Jehova: denn nahe ist der Tag Jehova's! Dieser Ruf durchdringt wie ein ernster Posaunenton das kleine Buch des grossen Propheten (Zefanja).*"

6) V. Comm. meum in Habac. p. 65—67. Eam ipsam rem jam Redslobius (*Die Integrität der Stelle Hos.* 7, 4—10. *in Frage gestellt* p. 35 s.) tanquam observatione attentissima dignam commonstravit (adhibitis locis Hos. 6, 1. et 6, 4., quorum illum לכו ונשובה ex 5, 15. אלך ואשובה, hunc כענן בקר וגו׳ ex 6, 3.

tus exhibita ita delecta sunt, ut id quod portendunt non solum ipsis rebus insit, sed etiam ad earum nomina annectatur [7]): sic in singulis vaticiniis connectendis non solum ordo realis cum chronologico junctus est [8]), sed etiam interdum levior quaedam in re externa ac fortuita consensio suffecisse videtur, ut unum alteri adjiceretur [9]).

Similis est consuetudo, quae sicut inter alios populos orientales [10]), sic inter Hebraeos obtinuisse videtur, poemata vel capita libri nominibus a quibusdam vocabulis rebusve, quarum ex iis mentio occurrit, desumtis inscribendi. Nam etsi non adstipulamur *Gesenio* et *Ewaldo*, qui elegiam Davidis in Saulis et Jonathanis mortem קשת 2 Sam. 2, 18. inscribi censent, quia arcus v. 22. in ea commemoratur [11]): tamen Psalmorum inscriptiones, quibus modi

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ויבוא יגוי natum esse ostendit), at sine omni Scripturae S. verecundia. Exemplum miri hujus observationis abusûs exhibet *Züllichius* ad Apoc. IX., ubi dies 150 ad dies totidem diluvii respicere et imaginem de locustis e vocabulorum אַרְבֶּה et אֲרֻבּוֹת (Gen. 7, 11.) convenientia ortam esse opinatur (cf. Hofmann, *Weissagung u. Erfüllung* II. p. 339).

7) Jeremiae מקל שקד ostenditur, nam maturat (שקד) Jehova verbum suum exsequi 1, 11. 12., Amoso כלוב קיץ, nam venit ad extremum (קץ) populus Israelis 8, 1 ss.

8) *Caspari*, Comm. in Obadiam p. 37—42.

9) Hoc *Hitzigius* in Comm. suo in Jeremiam identidem opinione neutiquam improbabili suspicatus est, velut p. 100.: „*Erwägt man, wie sehr beim Geschäfte des Redigirens die Orientalen sich durch Zufälligkeiten, durch irgend Einzelnes, welches hervorsticht, leiten lassen: so kann es glaublich dünken, dass blos des* ידדות *wegen in seinem ersten V. (vgl.* ידידי *11, 15.) das Stück XII, 7—17. gerade hier eingereiht wurde*“; p. 121.: „*Hiezu kommt, dass Cap. XVI. an 15, 1—9., besonders durch seinen Anfang eng an den 9. V., sich anschliesst; und wir möchten daher urtheilen, dass die im Anfange stehenden Worte* אמי *und* ילדתני *vielleicht mit Beihülfe von* שרותך *und* האיב *V. 11. es veranlassten, dass das Stück hinter einem Orakel eingereiht wurde, in dessen letzten VV. die Worte* אם, ילדת, שאריתם *und* איבהם *zu lesen sind*“; p. 157.: „*Veranlasst mag die Versetzung sein durch das Zusammentreffen der Formel* מגור מסביב *(V. 3. 10.) und des Namens* פשחור *(V. 3. 20, 1.).*“

10) *Jones*, De poesi asiatica p. 269.

11) *Gesen.*, Thes. p. 1211. (cf. ejus Comm. in Jes. XXII, 1., ubi inscriptionem משא גיא חזיון e v. 5. petitam opinatur, quo Hierosolyma nomine mystico prophetico גיא חזיון appellatur); Ewald., *Poetische Bb.* I. p. 181. Ego locum illum 2 Sam. 2, 18. (cujus difficultatem *Thenius* emendatione tollere conatus est) ita interpretandum esse censeo, ut, id quod praemissum ויאמר postulare videtur,

eorum appositis cantilenarum vulgarium compendiis praecipiuntur, morem illum abunde comprobant [12]).

Neque prorsus absimilis est ratio, quae inter *Haftaras* et *Paraschas* intercedit. Namque Haftarae cum Paraschis, quibus respondent et lectione publica subjunguntur, magnam partem nullam necessitudinem habent, nisi quod hoc illove dicto inter se concordant [13]); quid quod vel institutum hoc illove festo quandam *Megillarum* praelegendi, partim accidentali alicujus loci Megillae cum festi natura convenientiae inniti dicitur [14]). Notandum est quoque, Talmudes

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illud ללמד בני יהודה קשת melodia sit ab ipso Davide carmini suo inscripta h. e. nomen cantilenae, ad cujus modum canendum erat, quae quidem cantilena, ut parenthesi הנה כתיבה וגו׳ adnotatur, in ס׳ הישר scripto consignata reperiebatur. Melodias hoc modo sine praemisso על adscribi posse ex psalmico אל־תשחת apparet; fortasse ללמד Ps. 60, 1. ex ללמד בני־יהודה קשת abbreviatum est, cum למנצח על־שושן עדות inscriptio liturgica, מכתם לדוד ללמד inscriptio primaria ac privata esse possit.

12) Huc pertinent inscriptiones על־מות לבן (9, 1. et fortasse על־מות 48, 15.), על־יונת אלם רחוקים (56, 1. cf. 55, 7. 8.), על־שושן עדות, על־שושנים, על־אילת השחר, אל־תשחת (cf. Dt. 9, 26.). Haud absimile est, quod, ut nuper *Hirsch Chajes* (מבוא התלמוד 15, a) ostendit, complures doctores talmudici a vocabulis insignibus Halacharum, quae ad eos referuntur, cognominati sunt, velut *R. Isaak* מגדלאה ab Halacha עשוין כמגדלין Baba mezia 25, a; *R.* זהמאי ab Halacha כשם שמזוהם פסול לעבודה וכו׳ Berachot 53, b; בן רחומי a duabus quaestionibus ab ipso R. Abaji propositis, in quibus vocabula בן et רחימנא occurrunt Nazir 13, a; *R. Simlai* דבירא a loco V. T. ובדבריך עשיתי (1 Reg. 18, 36), quem interpretatus est, j. Megilla Per. I.

13) Quod ad Haftaram attinet, necesse est, שיהא בה מענין פרשת היום (Abudraham 63, a). Sed hoc quod ei inest Paraschae simile, saepius non est unus alterve locus, quo ad argumentum Paraschae historicum respicitur, velut in הפטרת בראשית Jes. 42, 5. (43, 1); in הפטרת לך לך Jes. 41, 2. (sec. interpretationem traditione sancitam); in הפטרת תולדות Mal. 1, 2.; in הפטרת ויצא (Hos. 11—14) Hos. 12, 13. et al.; in הפטרת וישלח (Ob.) Obad. v. 10.; in הפטרת ויגש (Ez. 37) Ez. 37, 15 ss. (mentio Josephi, Ephraimi et ceterarum tribuum) et sic porro — neque universa quaedam argumenti similitudo, velut in הפטרת וירא 2 Reg. 4. (v. 16. cf. cum Gen. 18, 10) et in הפטרת מקץ 1 Reg. 3. 4. (in qua somnium et sententia Salomonis somniis in Parascha narratis et sententiae Josephi respondent) — sed fortuita quaedam et magis externa similitudo aut in verbis tantummodo, velut in הפטרת חיי שרה 1 Reg. 1., cujus versui primo (1 Reg. 1, 1.) והמלך דוד זקן בא בימים respondet Gen. 24, 1. ואברהם זקן בא בימים; in הפטרת ויחי (1 Reg. 2.) v. 1. ויקרבו ימי דוד למות cf. Gen. 48, 29. ויקרבו ימי ישראל למות, aut simul in rebus, velut in הפטרת וישב (Am. 2. 3.) Am. 2, 6. על־מכרם בכסף צדיק, cui narratio venditionis Josephi in Genesi respondet.

14) Abudraham (ex Ibn ha-Jarchi) 88, b: נהגו העולם לקרות בחג המצות שיר

Midrasosque permulta illius, quam indicavimus, Psalmorum dispositionis similia praebere; namque non modo capitulorum biblicorum connexio (סמיכות הפרשיות) crebris locis lege analogiae fulta esse perhibetur, sed ea ipsa lex (אסמכתא בעלמא) adhibetur ad consectaria e locis V. T. (et halachica et haggadica) deducenda [15]).

Denique non reticendum est, quod vel in Novo Testamento lex illa analogiae passim nobis occurrit. Nam in ipsius Domini orationibus, prout nobis relatae sunt, aliquando disparata se excipiunt, h. e., talia, quae non toto argumento et necessaria cogitationum consequentia, sed aliqua tantum parte h. e. notione vel vocabulo sibi respondent; quamobrem ab evangelistis, quemadmodum a partium canonis V. T. redactoribus, in sermonibus factisque digerendis saepenumero neque chronologiae neque acoluthiae, sed analogiae regula observata esse videtur [16]).

השירים מפני שהוא מדבר מגאולת מצרים שהיא תחלת שעבודן של ישראל וגאולתן ראשונה שנאמר לסוסתי ברכבי פרעה. וגם בחג השבועות נהגו לקרות רות מפני שכתוב בו בתחלת קציר השעורים והוא זמן הקציר. וגם בשמיני חג עצרת נהגו לקרות קהלת מפני שכתוב בו תן חלק לשבעה וגם לשמונה אלו שבעת ימי החג ושמיני חג עצרת ר"ל (רוצה לומר) לפי שהוא חג האסיף להזהיר על תרומות ומעשרות ונדרים שלא לעבור עליהם בבל תאחר בשלוש רגלים: Inde apparet, *Canticum* festo Paschatis praelegi solere propter Cant. 1, 9., *Ruth* festo Pentecostes propter Ruth 1, 22., *Kohelet* die extremo festi Tabernaculorum propter Koh. 11, 2. Quamquam est hac de re quaedam sententiarum varietas, tamen veteres in eo consentiunt, delectum illum ad legem fortuitae convenientiae referendum esse.

15) Dukes, *Rabbinische Blumenlese* p. 47.

16) Quamquam in confesso est, *Straussium* (cf. inprimis *Leben Jesu* I. p. 640 ss. ed. III.) et magis etiam Br. Bauerum (*Kritik der Synoptiker* t. I. p. 299 ss. et al.; *Kritik d. Johannes* p. 255. 406.) hac regula analogiae immoderata cum licentia abusos esse ad nexum historicum, logicum et psychologicum sermonum Domini dissolvendum, ita ut plurimis locis nullus nisi lexicalis (Schneckenburger, *Beiträge* p. 58.) remaneat, itaque diligenter excutienda esse etiam ea, quae *de Wettius,* praeeunte Straussio, de hac regula a synopticis potissimum (ad Joh. XIII, 20.) adhibita animadvertit (e. c. *Einl.* §. 90, *f.*: *Bemerkenswerth ist, dass die Sprüche Matth. XIII,* 17. *und XVIII,* 8 *s.* [*vgl. V,* 29.] *Luc.* X, 13. *vgl. Matth.* XI, 21. *vermöge einer lexicalischen, unlogischen Gedankenverbindung ans Vorhergehende sich anschliessen*, et ib. §. 82 c, *d*: *IX*, 43 *ss. folgt Marcus dem Matthaeus in einer blos lexicalischen Gedankenverbindung, indem das vorhergehende σκανδαλίζειν ein anderes als das ist, wovon die nun folgenden Sprüche handeln)*: tamen *Ebrardo* non plane assentimus, qui regulam illam analogiae, ubicunque eam observatam esse negari nequit, non ad scriptorem, sed ad sermocinantem referendam censet: „*Die Sache ist gerade umgekehrt: nicht der Schriftsteller pflegt durch den gleichen Klang einer*

Vokabel sich bewegen zu lassen, eine dem Inhalte nach disparate Erzählung anzufügen, sondern von ihm, dem reflectirenden, der sich Zeit nehmen kann zu überdenken und zu ordnen, ist vorauszusetzen, dass er dem Inhalte nach ordnen werde, sobald er den akoluthistischen Gang verlässt; dagegen im Leben findet nichts häufiger Statt, als das man im Laufe der zwangslosen Unterhaltung oft durch den Klang eines einzigen Wortes, oder durch diesen oder jenen sich eindrängenden Nebengedanken auf einen neuen Gegenstand geführt wird und so das Gespräch eine andere Wendung nimmt" (Wissenschaftliche Kritik d. w. Gesch. p. 69.). Hoc verissimum est; sed aeque verum esse potest, ordinem realem, quem evangelia exhibent, non alio alicubi fundamento nisi partiali quadam ac fortuita sermonum factorumque similitudine niti, prout ipsorum memoriae se impresserant (Hofmann l. l. II. p. 266.): qua quidem re nihil de honore evangelistarum detrahi arbitror.

II.

De singulis Psalmis secundum legem analogiae inter se connexis et consectariis aliquot ex inventa lege colligendis.

Ex iis, quae adhuc exposita sunt, perspeximus primum Psalmos, licet universe et generatim spectati quendam chronologicum ordinem ostendant, tamen singulos secundum temporum ordinem digestos non esse; deinde esse quidem Psalmos, qui ad eosdem auctores et ad idem carminum genus referantur, acervatim conjunctos, sed hanc regulam tam crebris locis perrumpi ac deseri, ut Psalterium neque secundum auctores neque secundum genera singulorum Psalmorum dispositum esse dici queat; ergo, cum non sit consentaneum, Psalterium prorsus ἄτακτον esse, aliam legem exstare oportere, quam collector in Psalmis iis, qui ad eosdem auctores eademque carminum genera pertinent, inter semet ipsos et in Psalmis omnino omnibus digerendis secutus sit, quam secutus ordinem temporum, auctorum et generum poëticorum vel musicorum passim neglexerit. Haec lex non potest alia esse nisi lex homogeneitatis vel analogiae internae (a qua homogeneitatem externam h. e. aequalitatem temporum, auctorum et generum poeticorum discernimus): quam quidem legem a collectore observatam esse aliquot exemplis insignibus quae in oculos incurrunt nobis ita comprobari vidimus, ut inde conjicere liceat, totum Psalterium convenienter huic legi dispositum esse. Haec conjectura eo, ut vidimus, praeclare confirmatur, quod historia literarum hebraicarum ejus legis liberrime adhibitae complura exempla nobis suppeditat.

Reliquum est, ut, totum Psalterium pervestigantes, instituta singulorum Psalmorum inter sese collatione, inquiramus, verumne se nobis probet id quod adhuc opinione duntaxat augurati sumus. Quem

haec nostra pervestigatio exitum habuerit, deincepsproponemus, similia componentes, quae vel sola vel prae ceteris ansam ad singulos Psalmos copulandos dedisse censemus, simul diligenter adnotatis iis, quae dudum ab aliis investigatoribus, *Hitzigio*, *Hengstenbergio* atque inprimis *Koestero*, de Psalmorum binorum pluriumve in Psalterio congregatorum cognatione prolata sunt, ne nosmet ipsos decipiamus vel praejudicata opinione decepti esse aliis videamur.

[TABULA CONNEXIONIS SINGULORUM PSALMORUM.]

1 (anonym.), 1. (init.) . . . אשרי
2 (anon.), 12. (fin.) . . . אשרי
1, 6. (ult.) ודרך רשעים תאבד
2, 12. (ult.) ותאבדו דרך

Psalterium encomio studii Thorae orditur, quia est resonans Thorae vox ecclesiae. Pentateucho simili modo se adjungit ac liber Josuae; nam Ps. 1. loco Jos. 1, 8. innititur, cujus didactica est amplificatio. Porro quemadmodum Ps. 2. propheticae Psalmorum partis prooemium est, sic Ps. 1. didacticae — uterque anonymus et חדא פרשתא (Berachot f. 9. Act. 13, 33.), quatenus prologum Psalterii conficiunt. Notandum est praeterea, Psalterii librum I., uti duobus אשרי incipit, sic duobus אשרי (40, 5. 41, 2.) concludi. Phrasis ותאבדו דרך 2, 12. cum ודרך .. תאבד 1, 6. tam arcte cohaeret, ut inde orta videatur, certe explicari queat. *Dergestalt hängen die beiden Ausdrucksweisen als im Grund Eine zusammen, und durch sie auch die beiden Psalmen, ihrer Selbstständigkeit unbeschadet*, Hitzig p. 215. Cf. quae Koesterus (p. XV. 4.) et Hgst. I. p. 7. de intima horum Pss. necessitudine adnotaverunt.

2, 6. על־ציון הר־קדשי
3, 5. ויענני מהר קדשו

De vanitate rebellionis contra Unctum Jehovae egerat Ps. 2., tempore talis rebellionis (absalomicae), ut inscriptio testatur, conditus est Ps. 3. *In Ps. 3. u. 4. liegen die persönlichen Erfahrungen u. Empfindungen vor, auf deren Grundlage sich bei David die in Ps. 2. ausgesprochene Vorahnung der Begegnisse seines Nachkommen, des Gesulbten schlechthin, erhob*, Hgst. I. p. 58 s.

{3, 6. אני שכבתי וָאישנה
{4, 9. יחדו אשכבה ואישן

Ps. 3. et 4. plane gemini sunt; 3 matutinus, 4 vespertinus (non vespertinus uterque, ut Koesterus et Hgst. contra grammaticam

contendunt), ambo propter argumenti historici similitudinem (**Hgst.** p. 58. תאהבון ריק 4, 3. cum יהגו־ריק 2, 1. concinere adnotat) in vicinia Psalmi 2 positi. *Die Worte Ps.* 4, 9. *erinnern uns wieder an Ps.* 3, 6., **Hitz.** p. 8. Cf. רבים אמרים 4, 7. 3, 3.

4, 9. (fin.) כי־אתה יהוה
5, 13. (fin.) כי־אתה . . יהוה

Aliter **Hgst.** I. p. 98.: *Seine Stellung verdankt der Ps. wahrscheinlich dem Umstande, dass er nach V. 4. zum Morgengebete bestimmt war. So schien er sich passend an Ps. 3. u. 4. anzuschliessen, welche Abendgebete* [falso, ut vidimus] *enthalten.*

5, 6. שנאת כל־פעלי און
6, 9. סורו ממני כל־פעלי און

Hitz. p. 68. (cf. p. 74. infr.): *Abgesehn von einer leichten Berührung des Ausdruckes unter ihnen selbst (vgl. Ps. 5, 6. mit Ps. 6, 9.), welche durch die unmittelbare Nähe der beiden Psalmen Gewicht erhält, gehen sie beide unabhängig auf Einen Verf., auf Jeremia, zurück.* **Koesterus:** 6, 7. *führt auf ein Morgengebet, und deshalb mag das Lied dem vorigen angereiht sein.*

6, 2. יהוה אל־באפך תוכיחני
7, 7. קומה יהוה באפך

Cf. praeterea שובה 6, 5. 7, 8.; ישבי 6, 11. (fin.) cum ישיב 7, 17. (versus fin.); הושיעני 6, 5. 7, 2.

7, 18. ואזמרה שם יהוה עליון
8, 2. יהוה אדנינו מה־אדיר שמך
9, 2. 3. אזמרה שמך עליון

Hoc primum exemplum est **duorum** Psalmorum ad **unum**, qui praecessit, sese adjungentium. Egregie **Koesterus:** *die Verherrlichung Jehova's verbindet Ps.* 8. *mit Ps.* 7, 18., et: 9, 2. *schliesst sich an den Schluss von Ps.* 8., *u.* 9, 16. *an* 7, 16.

9, 10. משגב לעתות בצרה
10 (anon.), 1. תעלים לעתות בצרה

Cf. praeterea קומה ה׳ 9, 20. 10, 12.; אנוש 9, 20. 21. 10, 18.; דך 9, 10. 10, 18. et alia (**Hitz.** p. 13 s.), quibus omnibus non efficitur, Psalmos 9. et 10. unum esse eumque praepostere dimidiatum. **Koesterus:** *Ps.* 9—11. *hängen zusammen durch den Gedanken an Gott, der Alles sieht, nichts vergisst.*

10, 8. יארב במסתר . . לחתוף עני
11, 2. לירות במו־אפל לישרי־לב

10, 5. כל־צורריו יפיח בהם

12, 6. אשית בישע יפיח לו

Primum exemplum duorum Pss. (10. 11.) conjunctorum propter cogitati varie expressi similitudinem et secundum duorum Pss. (11. 12.) ad tertium (10.) annexorum. Hitz. p. 16.: *Wir werden ja* במו־אפל 11, 2. *nicht nach* 91, 6., *sondern nach* במסתר 10, 9. *verstehen*, cf. Hgst. p. 234. et perspicacem Koesteri observationem: *Der Grund der Anreihung* (von Ps. 11. an 10.) *liegt in V.* 4. *vgl.* 10, 14. Pss. 12. et 10. etiam plura similia continent, cf. 12, 6. cum 10, 12. 12, 4. cum 10, 7. 12, 5. cum 10, 6. (Hitz. p. 16.). Contra Psalmi 12 cum 11 nulla est similitudo, nisi quam Koesterus indicat: *Die Klage über Herrschaft der Gottlosen macht die Verbindung mit* 11, 2. 3.

12, 13. כֻּרֻם זֻלּוּת לבני־אדם

13, 3. עד־אנה ירום איבי עלי

Si verum est, collectorem propter hanc similitudinem hos duos Pss. copulavisse, inde simul apparet, eum כֻּרֻם a v. רום vi se efferendi deduxisse (cf. ad 68 et 69; 142 et 143). Koesterus: *Die Klage über die Unterdrückung des Frommen verbindet Ps.* 13. *mit* 12.

13, 6. (fin.) יָגֵל לבי בישועתך
14, 7. (fin.) יָגֵל יעקב ישמח ישראל

14, 7. (ult.) מִי יתן מציון ישועת ישראל
15, 1. (init.) מִי יגור באהלך

Simul verum esse potest id quod Hgst. I. p. 294. de collocatione Ps. 15. ait: *Seine Stellung nach Ps.* 14. *verdankt der Ps. höchst wahrscheinlich einer innerlichen Beziehung des Inhaltes zu ihm* etc. Sic et Koesterus: *Ps.* 15. *soll den sittlichen Geist des Monotheismus der Immoralität des Götzendienstes* (*Ps.* 14.) *gegenüberstellen.*

15, 1. (prim.) מי־ישכן בהר קדשך

16, 9. אף־בשרי ישכן לבטח

Haec his in Pss. simillima; nam credibile non est, collectorem verborum בל־אמוט 16, 8. cf. לא ימוט לעולם 15, 5. rationem habuisse aut Psalmum 16. propter versus 3. male intellecti similitudinem cum ואת־יראי יהוה יכבד 15, 4. Psalmo 15. adjunxisse, quae est Hitzigii (p. 18.*) conjectura.

16, 11. (ult.) תודיעני ארח חיים שבע שמחות את־פניך נעמות בימינך נצח

17, 15. (ult.) אני בצדק אחזה פניך אשבעה בהקיץ תמונתך

Praeterea cum 16, 11. cf. 17, 7. ברמינך; 17, 8. 16, 1. שמרני et praecipue 17, 3. (15.) cum 16, 7. (unde Koesterus: *Der Ps. 17. ist dem vorigen nahe verwandt als Nachtgebet). Ps. 17. bietet mehrere Berührungen mit Ps. 16. dar, welche so bedeutend sind, dass sie die Annahme begründen, beide Pss. seien von dem Verf.* [certe a collectore] *zu einem Paare verbunden,* Hgst. I. p. 341., praeeunte Venema.

17, 9. מפני רשעים זו שדוני איבי בנפש יקיפו עלי
18, 5. אפפוני חבלי־מות ונחלי בליעל יבעתוני
17, 4. אני שמרתי ארחות פריץ
18, 22. כי־שמרתי דרכי יהוה

Versus priores tantummodo cogitati, posteriores dictionis quoque (Hitz. p. 23.) paritate cohaerent. Bene Koest.: *Der Zus. mit dem vor. Ps. (17.) liegt in der Berufung Davids auf seine Unschuld,* 18, 22 ss. At duo isti Pss. etiam alia similia exhibent, cf. 18, 6. 17, 11. סבבוני; 18, 42. 17, 7. מושיע; 18, 4. 7. cum 17, 6.; 18, 6. קדמוני, 19. יקדמוני cum 17, 13. קדמה; 18, 21. 25. כצדקי cum 17, 1. צדק; 18, 40. תכריע cum 17, 13. הכריעהו, ita ut definiri nequeat, quodnam horum similium collectorem ad hos Pss. conjungendos impulerit.

18, 31. האל תמים דרכו אמרת יהוה צרופה
19, 8. תורת יהוה תמימה

Cf. praeterea צורי 19, 15. (fin.) cum 18, 3. (versus init.) et 32, 47.; מאירת עינים 19, 9. cum תאיר נרי 18, 29.; בשמרם 19, 12. cum שמרתי 18, 22.; איתם 19, 4. cum ואהי תמים עמו 18, 24.; משפטי יהוה 19, 10. cum משפטיו 18, 23. et alia (fortasse etiam השמים מספרים כבוד־אל 19, 2. cum וירעם בשמים יהוה 18, 14). Ceterum notandum, Psalmum 18. crebris locis Thorae inniti (Ex. 15. et Dt. 32.), quam laudibus effert Ps. 19. Koesterus: *Ps. 19, 1—7. 8—15. feiert Gottes Offenbarung in der Natur und im Gesetze, gegenüber seiner Offenbarung in der Geschichte Davids Ps. 18.*

19, 15. (fin.) יהיו־לרצון אמרי־פי והגיון לבי לפניך צורי וגאלי
20, 2. (init.) יענך יהוה ביום צרה
18, 51. (ult.) מגדיל ישועות מלכו
20, 7. הושיע יהוה משיחו

Vides, initium Psalmi 20. esse instar echûs s. responsionis ad Ps. 19, 15. et simul Psalmum 20. una cum Ps. 19. ad Ps. 18. se adjungere.

20, 6. נרננה בישועתך . . . ימלא יהוה כל־משאלותיך
21, 2. 3. ובישועתך מה־יגל מאד : תאות לבו נתתה לו

Hos duos Pss. omnino geminos esse constat, Hitz. p. 40. *Ps. 21. bildet das Seitenstück zu Ps. 18., von dem er nur durch Ps. 19. ge-*

trennt ist, welcher der falschen Auffassung von Ps. 18, 21—28. *begegnet, und Ps.* 20., *der mit Ps.* 21. *zu einem Paare verbunden ist,* Hgst. I. p. 468. Bene Koest.: *Ps.* 21. (2. 3.) *dankt für den Sieg, welcher Ps.* 20. *erbeten wurde.*

21, 2. (init.) יהוה בעזך ישמח־מלך ובישועתך מה־יגל מאד
22, 2. (init.) אלי אלי למה עזבתני רחוק מישועתי דברי שאגתי
[20, 10. יעננו ביום קראנו
22, 3. אקרא יומם ולא תענה]

Ps. 22. Psalmis 21. et 20. subjunctus est propter conditionis et affectuum, quibus insignis est, rationem plane contrariam, tanquam imago noctis imagini diei. Cf. praeterea בך בטחו אבותינו 22, 5. cum המלך בטח ביהוה 21, 8. et ליהוה המלוכה 22, 29. cum המלך (de Deo) 20, 10.

22, 27. יאכלו ענוים וישבעו
23, 5. תערך לפני שלחן

Psalmus 22, 26. 27. de convivio, mactatis, quas afflictus voverat, victimis celebrando sermo erat; mensam a Jehova tanquam hospite opipare exstructam repraesentat Ps. 23., cujus cum Ps. 22. copulatione hic ipse illustratur. Koesterus: *Ps.* 23. 24. *schildern den Segen des Jehovadienstes, dessen allgemeine Verbreitung Ps.* 22. *geweissagt hatte.*

23, 6. ושבתי בבית־יהוה לארך ימים
24, 3. מי־יעלה בהר־יהוה ומי יקום במקום קדשו

Hos vv. sibi invicem respondentes Hgst. quoque pro causa conjunctionis eorum Pss. (similiter ac Ps. 15. et 14.) habet: *Der* 23. *Ps. schliesst mit der Hoffnung, im Hause des Herrn zu wohnen immerdar, Ps.* 24. *beginnt, nach einer Vorbereitung u. Einleitung, mit der Frage: wer geeignet sei, bei Gott, auf seinem Berge und an seinem heiligen Orte, zu wohnen,* cet. (I. p. 76 s.).

24, 8. 10. מי (הוא) זה מלך הכבוד
25, 12. מי־זה האיש ירא יהוה

Hitz. p. 71.: *Es kann nicht für zufällig angesehen werden, wenn die Formeln* נשא נפשו ל *Ps.* 24, 4. *und V.* 5. אלהי ישעו *sofort im folgenden Ps. VV.* 1. 5. *wieder stehn.* Addit autem: *Auch darf man nicht sagen, solcher Aehnlichkeiten wegen seien die Pss. von dem Redakteur neben einander gereiht worden* cet. Nos collectorem potius versuum, quos supra composuimus, rationem habuisse censemus, quorum quidem similitudo et ipsa fortuita, verum insignior (cf. Pss. 15. et 14.) est; ceterum id quod Hitz. negat, per totum Psalterium comprobari videmus.

25, 21. (sub fin.) תם־וישר יצרוני כי קויתיך
26, 1. (init.) שפטני יהוה כי אני בתמי הלכתי וביהוה בטחתי

Hgst. p. 109 s. et ipse initium Ps. 26. cum exitu praecedentis confert et addit: *Mit diesen äusserlichen Beziehungen der beiden Pss. geht eine innerliche Hand in Hand ... wir haben ein Psalmenpaar vor uns, welches hinweist auf die Barmherzigkeit Gottes* (25) *u. seine Gerechtigkeit als auf die beiden Fundamente der Zuversicht der Errettung für d. Seinen. Damit es an einer Brücke nicht fehle, tritt schon in Ps.* 25, *namentlich zum Schlusse, als untergeordnetes Moment hervor, was Ps.* 26. *die erste Stelle einnimmt.* Quod an verum sit, in incerto relinquimus. Recte Hitz. p. 72.: *Gleichwie Ps. XXVI. durch Vers 3 an Ps.* 25, 5. *erinnert, so durch Vers* 11. (פדני וחנני) *an Ps.* 25, 22. (פדה אלהים) *u.* 16. (פנה אלי וחנני). Adjiciendum est, Psalmi 26. v. penultimum ואני בתמי אלך פדני וחנני tanquam versus penultimi et ultimi Ps. 25.: תם וישר יצרוני — פדה אלהים compendium esse.

26, 8. יהוה אהבתי מעון ביתך ומקום משכן כבודך
27, 4. אחת שאלתי מאת־יהוה.. שבתי בבית־יהוה כל־ימי חיי

Cf. praeterea 26, 6. ואזבחה באהלו זבחי תרועה cum 25, 6. ואסיבבה את־מזבחך; 26, 11. ונחני בארח מישור cum 25, 12. רגלי עמדה במישור; 26, 6 fin. cum 25, 12 fin.; 26, 7 fin. cum 25, 11 fin., et fateberis, abunde causarum fuisse collectori, ut hos duos Pss. componeret.

27, 1. יהוה מעוז חיי
28, 8. ומעוז ישועות משיחו הוא

Cf. 27, 9. עזרתי היית cum 28, 7. ונעזרתי; 27, 7. שמע יהוה קולי cum 28, 2. שמע קול תחנוני; 27, 1. יהוה אורי וישעי cum 28, 7. יהוה עזי ומגני et structuram consimilem versus ultimi utriusque Ps. Koest.: *Ps.* 28, 7. *ist sehr ähnlich mit* 27, 6.; *V.* 3. *mit* 26, 9.

28, 8. 9. (fin.) יהוה עז לָמוֹ.. הושיעה את־עמך וברך את־נחלתך
29, 11. (fin.) יהוה עז לְעַמּוֹ יתן יהוה יברך את־עמו בשלום

Hgst. II, 151.: *Ps.* 29. *ist mit Ps.* 28. *zu einem Paare verbunden* cet. Hitz. quoque p. 76. et Koesterus exitûs horum Pss. similitudinem notaverunt.

29, 1. הבו ליהוה כבוד ועז
30, 13. למען יזמרך כבוד
30, 8. העמדתה להררי עז

Ps. 30. Psalmo 29 annexus est, quia notiones principales כבוד 29, 1. 2. 3. 9. 30, 13. et עז 29, 1. 11. 30, 8. in utroque reperiuntur. Koest.: *An Ps.* 29. *schliesst sich* 30. *durch den Ausdruck: Ehrenlied* (V. 13.), *so wie durch die siebenmalige Anrede Jehova's, welche also nicht zufällig sein kann.*

30, 7. ואני אמרתי בשלוי
31, 23. ואני אמרתי בחפזי

V. de hoc simili Hitz. p. 52. Cf. praeterea זמרו לה׳ כל־חסידיו 30, 5. cum אהבו את־ה׳ כל־חסידיו 31, 24.; העמדתה להררי עז 30, 8. cum העמדת במרחב רגלי 31, 9.; בל־אמוט לעולם 30, 7. cum אל־אבושה לעולם 31, 2.

31, 23. ואני אמרתי
32, 5. אמרתי

V. de hac phrasi Hitz. p. 79. Cf. praeterea בסתר פניך 31, 21. cum אתה סתר לי 32, 7., ועצמי עששו 31, 11. cum בלו עצמי 32, 3. et alia, in his consimilem horum Pss. exitum 31, 25. 32, 11.

32, 11. (ult.) שמחו ביהוה וגילו צדיקים והרנינו כל־ישרי־לב
33 (anon.), 1. (init.) רננו צדיקים ביהוה

V. Hgst. II. p. 215.

33, 18. הנה עין יהוה אל־יראיו
34, 16. עיני יהוה אל־צדיקים

Jam Hitz. sagaciter animadvertit p. 79.: *Ps. XXXII. ist durch V.* 8. (איעצה עליך עיני) *mit den beiden folgenden verbunden* et p. 77.: *Nach V.* 18. *scheint Ps. XXXIII. von dem nämlichen Verfasser herzurühren, wie Ps.* 22. *u.* 34., *vgl. Ps.* 32, 8. 34, 16., *indem der an allen drei Stellen vorkommende Gedanke das gemeinsame ähnliche Band ist, welches selbst auf ungefähre Gleichzeitigkeit und Einerleiheit der Veranlassung hindeuten dürfte.* Cf. praeterea אשרי הגוי שה׳ אלהיו 33, 12. et אשרי הגבר יחסה בו 34, 9. 32, 1.; 33, 20. et 34, 10. 11. et al., de quibus v. Hitz. p. 80.

34, 9. מלאך יהוה
35, 5. 6. ומלאך יהוה

V. Hgst. II. p. 237. Cf. praeterea 34, 21. שמר כל־עצמותיו cum 35, 10. כל־עצמותי האמרנה.

35, 27. (sub fin.) החפץ שלום עבדו
36. (inscr.) למנצח לעבד־יהוה לדוד

Primum exemplum habitae a collectore inscriptionum rationis; etenim verisimilius arbitror, collectorem Ps. 36. Psalmo 35 propter inscriptionis cum 35, 27. consensum subjecisse, quam propter versus ultimi דחו ולא־יכלו קום cum 35, 5. ומלאך ה׳ דֹּחֶה similitudinem.

36, 9. ירוין מדשן ביתך ונחל עדניך תשקם
{37, 11. (cf. 9.) והתענגו על־רב שלום
{37, 19. ובימי רעבון ישבעו

In his tantum cogitati, non dictionis similitudo; cf. 37, 6. (צדקך ומשפטך) cum 36, 7. (צדקתך—משפטיך); 37, 6. כאור cum 36, 10. נראה אור et al., quibus omnibus subest argumenti, quod hi Pss. tractant, convenientia.

37, 30. 40. (ult.) ותשועת צדיקים מיהוה.. ויעזרם ..כי חסו־בו
38, 23. (ult.) חושה לעזרתי אדני תשועתי

Cetera similia (velut 38, 13. cf. 37, 30.; 38, 16. cf. 37, 7.; 38, 22. cf. 37, 28.) vix in censum veniunt.

38, 14. ואני כחרש לא אשמע וכאלם לא יפתח־פיו
39, 3. נאלמתי דומיה
39, 10. נאלמתי לא אפתח־פי

Cf. praeterea כי לך ה׳ הוחלתי 38, 16. cum תוחלתי לך היא 39, 8.; תוכחות 38, 15. 39, 11.; נגע 38, 12. 39, 11.; יד ה׳ 38, 3. 39, 11., v. Hitz. p. 65 s. Koest.: *An Ps. 38. schliesst sich 39. durch den Ausdruck des Schuldbewusstseins* (V. 9. 10.) *und des geduldigen Verstummens* (V. 2. 3. 10.).

39, 8. ועתה מה־קויתי אדני
40, 2. (init.) קוה קויתי יהוה
39, 13. שמעה תפלתי יהוה ושועתי
40, 2. (init.) וישמע שועתי

Vides, Ps. 40. esse tanquam responsum fidei ad preces Psalmi 39. Praeterea Ps. 40. una cum Ps. 39. ad Ps. 38. se adjungit, cf. 40, 14. (18.) cum 38, 22. 23.

40, 5. אשרי הגבר
41, 1. אשרי משכיל אל־דל

V. ad Ps. 1. et 2. Ceterum utrumque Ps. versus ואני (40, 18. 41, 13.) incipiens concludit; cf. praeterea אמרתי 40, 8. (11.) 41, 5.; חפצת 40, 7. 41, 12.

Finis Libri Primi.

[Ps. 42. et 41. non cohaerent, nam similitudinis locorum 41, 6. 42, 11. collector vix rationem habuit, cum a Ps. 42. novam seriem inchoaret.]

PSALMI ELOHIMICI.

42 (korah.), 12. מה־תשתוחחי נפשי וגו׳
43 (anon.), 5. מה־תשתוחחי נפשי וגו׳

Si hos Ps. non unum efficere, sed sejungendos esse suminus, a collectore propter exitus similitudinem copulati esse censendi sunt.

43, 2. למה־קדר אתהלך בלחץ אויב

44, 25. למה־פניך תסתיר תשכח ענינו ולחצנו

Cf. praeterea שחה לעפר נפשנו 44, 26. cum למה תשתוחחי נפשי 43, 42.; צוה ישועות יעקב 44, 5. cum 43, 3. שלח, 42, 9. יצוה; זנחת ותכלימני 44, 10. cum זנחתני 43, 2. Hitz. p. 93.: *Die Wörter* זנח *u.* שכח, *mit welchen Ps.* 42, 10. 43, 2. *abgewechselt wird, wechseln auch Ps.* 44, 24. 25. *Dieser Umstand verdient deshalb Erwähnung, weil Ps.* 44. *unmittelbar folgt.*

44, 9. ושמך לעולם נודה סלה

45, 18. על־כן עמים יהודוך לעולם ועד

Ambo korahitici ad genus משכיל pertinentes. Koest.: *Ps.* 45. *bildet zu Ps.* 44. *den trostvoll-erfreulichen Gegensatz*, quod non probabile. Dictiones סלה et לעולם ועד traditio ejusdem potestatis esse perhibet.

45, 18. על־כן עמים יהודוך לעלם ועד

46, 3. (sub init.) על־כן לא־נירא

Ambo שיר.

46, 11. ארום בגוים ארום בארץ

47, 8. כי מלך כל־הארץ אלהים

47, 9. מלך אלהים על־גוים

47, 10. מאד נעלה

Cf. praeterea יעקב 46, 8. 12. 47, 5. עליון 46, 3. 47, 3.

47, 10. (fin.) מאד נעלה

48, 2. (init.) גדול יהוה ומהלל מאד

47, 2. (init.) כל־העמים

49, 2. (init.) כל־העמים

Quemadmodum Ps. 48. arcte cohaeret non solum cum Ps. 47. (cf. praeterea מלך גדול 47, 3. cum מלך רב 48, 3.), verum etiam cum Ps. 46., cujus totum argumentum simillimum est (cf. 48, 2. בעיר אלהינו cum 46, 5. עיר־אלהים; 48, 4. למשגב cum 46, 12. משגב; 48, 9. ה׳ צבאות cum 46, 8. 12., v. Hitz. p. 44.), sic Ps. 49. una cum Ps. 48. (cui propter intercedentem inter על־מות 48, 15. et ימותו 49, 11. מות ירעם 49, 15. במותו 49, 18. necessitudinem subjunctus videtur) ad Ps. 47. initii similitudine se adjungit.

49 (korah.), 1. שמעו־זאת כל־העמים

50 (asaph.), 7. שמעה עמי

Koesterus: *Mit Ps.* 50. 51. *hängt* 49. *zusammen durch die Idee, dass die wahre Weisheit nicht im Darbringen äusserer Opfer bestehe* (V. 8.), *sondern in frommer Demuth vor Gott.* At 49, 8. non sermo est de sacrificiis.

50, 23. (14.)	זבח תודה יכבדנני
51 (dav.), 19.	זבחי אלהים רוח נשברה

Conjuncti sunt hi Pss. propter doctrinae de sacrificio consensum. Bene Hitz.: *Man vergleiche die Art, wie Ps.* 51, 5. *schliesst, mit dem Schlusse von Ps.* 50, 8., *die Wiederaufnahme von* אלהים *V.* 16. *mit der gleichmässigen Ps.* 50, 7. *Beide Pss. ferner schätzen das Opfer gering Ps.* 50, 8 ff. 51, 18.; *und der Sehnsucht nach Begnadigung Zions Ps.* 51, 20. *entspricht Ps.* 50, 2. *das an Klagl.* 2, 15. *erinnernde ehrende Prädicat.*

[Ps. LII — LV. משכיל לדוד]

52, 9.	לא ישים אלהים מעוזו
{53, 5.	אלהים לא קראו
{54, 5.	לא שמו אלהים לנגדם
52, 11. (ult.)	אודך־שמך כי־טוב
54, 8. (penult.)	אודה שמך כי־טוב

Pss. 53. et 54. una Psalmo 52. adjuncti sunt; ille quia corruptionem omnium hominum, quam Ps. 52. in uno eorum corruptissimo exagitat, universe describit; hic quia similiter ac Ps. 52. concluditur. Simile, quod primo loco posuimus, commune est horum trium Pss. vinculum.

54, 3. 4. (sub init.)	אלהים שמע תפלתי האזינה
55, 2. (init.)	האזינה אלהים תפלתי

Ambo בנגינות inscripti. Koesterus: *Ps.* 54 — 57. *sprechen sämmtlich die Gelübde der Gemeinde aus, und zwar in dem Sinne von Ps.* 51. 52. Idem confert 55, 10. 54, 7.

55, 7. 8.	מי־יתן לי אבר כיונה — ארחיק נדוד
56, 1. (inscr.)	על־יונת אלם רחוקים

Insigne exemplum respectae a collectore inscriptionis, siquidem hoc simile eminet inter cetera similia, velut 55, 24. תורידם, 56, 8. הורד; 55, 24. 56, 4. אני אבטח; 55, 19. 56, 3. רבים.

[Ps. LVI — LX. מכתם]

{56, 2. (init.)	חנני אלהים
{57, 2. (init.)	חנני אלהים חנני

Accedit, quod hi duo Pss. omnino et argumento et dictione (velut שאף 56, 2. 3. 57, 4.) simillimi sui et plane gemini sunt, v. Koest. p. 162., Hitz. p. 97. (Hgst. III. p. 77.).

57, 5. נפשי בתוך לבאים אשכבה . . שניהם חנית וחצים
ולשונם חרב חדה

{58, 7. הרס שנימו בפימו מלתעות כפירים נתוץ יהוה
{59, 8. חרבות בשפתותיהם

Rursus duo Pss. ad unum praecedentem sese adjungentes, cf. עורה 59, 5. 57, 9.; 59, 17. 18. cum 57, 8. 10. et בארץ in fine Ps. 58. cum על־הארץ in fine Ps. 57. Ceterum his tribus Pss. inscriptio אל־תשחת לדוד מכתם communis est. Aliter Koest.: *Die Verbindung von Ps. 58. und 59. liegt in der Idee, dass durch Bestrafung der Gottlosen die Anerkennung Gottes gemehrt werde* (58, 12. 59, 14.).

59, 17. כי־היית משגב לי ומנוס ביום צר־לי
{60, 13. הבה־לנו עזרת מצר
{61, 4. כי־היית מחסה לי מגדל־עז מפני אויב

Nisi forte Ps. 60. utpote מכתם Psalmo 59 adjectus est, hi tres Pss. propter versuum, quos supra posuimus, convenientiam copulati sunt.

61, 4. כי־היית מחסה לי
{62, 9. אלהים מחסה לנו
{63, 8. כי־היית עזרתה לי

Ps. 61 et 62 etiam propter v. שלם ambobus in v. ultimo commune et Ps. 62 et 63 propter epiphonematis in exitu utriusque similitudinem (62, 13. כי־אתה תשלם לאיש כמעשהו; 63, 12. כי יסכר פי דוברי־שקר) conjuncti esse possunt. At multo certius est, Pss. 62. et 63. conjunctim cum Ps. 61. copulatos esse, cujus est Ps. 63. (המלך 61, 7. 63, 12.) omni ex parte simillimus, Koester p. 181. (*Sowohl in der Sehnsucht nach dem Heiligthum, als in der Erwähnung des Königs schliesst sich Ps. 63 an 61*), Hgst. III, 160. et inprimis Hitz. p. 104. infra. Ceterum etiam 62, 12. 60, 8. אלהים דבר conferendi sunt.

63, 12. (ult.) והמלך ישמח באלהים יתהלל כל־הנשבע בו
64, 11. (ult.) ישמח צדיק ביהוה ויתהללו כל־ישרי־לב

Hitz. p. 101.: *Ps. LXIII. schliesst gleicherweise, wie Ps. 64. mit Parallelisirung von* שמח ב *u.* התהלל, *so dass sofort sich Vermuthung erhebt der Identität des Verf. beider.* Koesterus: *das Festhalten an Jehova wird Ps. 63. als ein Segen für Verbannte, Ps. 64. als ein Segen für Verfolgte gepriesen.*

64, 11. (fin.) ויתהללו כל־ישרי־לב
65, 14. (fin.) יתרועעו אף־ישירו

Cf. praeterea וַיִּירְאוּ 64, 10. 65, 9.

[Ps. LXV — LXVIII. מזמור שיר]

65 (dav.), 2. ולך ישלם־נדר
66 (anon.), 13. אשלם לך נדרי

Nisi forte Ps. 66. ad Ps. 65. propter initii (הריעו) cum fine hujus (יתרועעו) convenientiam accessit. Quemadmodum Ps. 63. ad Psalmi 65. partem priorem refertur, sic Ps. 67. ad ejus partem posteriorem.

66, 20. (ult.) ברוך אלהים
{67 (anon.), 8. (ult.) יברכנו אלהים
{68 (dav.), 36. (ult.) ברוך אלהים

Cf. praeterea 67, 8. cum 66, 4. כל־הארץ; 68, 4. cum 67, 5. ישמחו, et quod attinet ad copulationem Ps. 68. cum 66.: 68, 6. 66, 6. אלהים נורא; 68, 5. 66, 2. זמרו שמו. Bene Koesterus: 68, 2. *beginnt mit einer priesterlichen Formel, wie* 67, 2. *Hier wie dort wird die Bekehrung der Heiden gehofft. Ps.* 66. *geht ebenso vom Auszuge aus Aegypten auf die Befreiung aus dem Exil über;* 66, 7. *wie* 68, 7. *heissen die Feinde* סוררים; *auch* 66, 3. 12. *stimmt genau zu* 68, 7. 30.

68, 11. חיתך ישבו־בה
69, 36. 37. (fin.) וישבו שם . . . ואהבי שמו ישכנו־בה

Si recte judicamus, propter horum locorum convenientiam hos Pss. conjunctos esse, simul apparet, quomodo collector חיתך 68, 11. intellexerit: de ecclesia s. communione nomen Dei diligentium.

69, 30. ואני עני וכואב
70, 6. ואני עני ואביון

Cf. praeterea מבקשיך 69, 7. 70, 5.; ישמחו 69, 33. 70, 5.

70 (dav.), 2. יהוה לעזרתי חושה
71 (anon.), 12. אלהי לעזרתי חושה

Cf. praeterea 71, 24. (fin.) כי־בשו כי־חפרו מבקשי רעתי cum 70, 3. יבשו ויחפרו מבקשי נפשי.

71, 2. 15. 16. 19. 24. (ult.) צדקתך
72, 1. (init.) צדקתך

Finis Libri Secundi.

(Pss. 73 et 72 nulla similitudine cohaerent).

[Pss. asaphici LXXIII — LXXXIII.]

73, 18. הפלתם לְמַשּׁוּאוֹת
74, 3. הרימה פעמיך לְמַשֻּׁאוֹת נצח

Hitz. p. 124 s.: *Dass vom Verf. des Ps.* 73. *auch Ps. LXXIV. gedichtet sei, gründe ich hauptsächlich auf das Wort* משואות *.. welches*

die Last dieser Hypothese darum allein schon tragen kann, weil die beiden Pss. unmittelbar beisammenstehen. Zu Hülfe kommt ihm כל־היום 73, 14. 74, 22. Quae quidem adducimus, non argumentationem probantes, sed ut documento sint, verum esse id quod asserimus, collectorem similia similibus junxisse. Ceterum cf. מקדשך 74, 7. et כל־מועדי־אל 74, 8. cum אל־מקדשי־אל 73, 17.

74, 22.	קומה אלהים ריבה ריבך
75, 3.	כי־אקח מועד אני מישרים אשפט

Si Pss. 74 et 75 his vv. concatenati sunt, Ps. 75. est instar responsi divini ad Ps. 74. Quod 74, 21. ut futurum sistitur עני ואביון יהללו שמך, id 75, 2. הודינו וקרוב שמך ut praesens peragitur. Hos Pss. eo modo cohaerere verisimilius est, quam oculos collectoris in אל־תשכח 74, 23. cf. אל־תשחת 75, 1. defixos fuisse vel, id quod majorem veri speciem habet, Ps. 75. cum 74. ad 73. referri, cujus fini: ואני קרבת אלהים לי טוב .. לספר כל־מלאכותיך ipsius initium וקרוב שמך ספרו נפלאותיך concinit, cf. אל־תרימו למרום קרנכם 75, 6. cum ממרום ידברו 73, 8.

75, 3. 4.	אני מישרים אשפט ׃ נמגים ארץ וכל־ישביה
76, 9.	משמים השמעת דין ארץ יראה ושקטה

Cf. praeterea בקום למשפט אלהים 76, 10. cum כי אלהים שפט 75, 8.: אלהי יעקב 76, 7. 75, 10. Hitz. p. 129.: *Den* כל רשעי־ארץ 75, 9. *gegenüber treten* 76, 10. כל־ענוי־ארץ *auf; und wie* 75, 3. 8., *so erhebt sich* 76, 9. 10. *Jehova zum Gerichte. Auch hat* 76, 9. *mit* 75, 4. *etwelche Aehnlichkeit* cet. Ambo מזמור לאסף שיר inscripti.

76, 2.	נודע ביהודה אלהים בישראל גדול שמו
77, 14.	אלהים בקדש דרכך מי־אל גדול כאלהים
76, 9.	ארץ יראה ושקטה
77, 19.	רגזה ותרעש הארץ

Ps. 77. propter cognationem potissimum vv. 16 — 21. cum argumento Ps. 76. huic subjectus est, cf. אתה האל עשה פלא 77, 15. cum נאור אתה 76, 5. נורא אתה 76, 8., משמים 76, 9. cum שחקים 77, 18. et al.

77, 2. (init.)	והאזין אלי
78, 1. (init.)	האזינה עמי
77, 21. (fin.)	נחית כצאן עמך ביד משה ואהרן
78, 72. (fin.)	וירעם כתם לבבו ובתבונות כפיו ינחם

Hitz. p. 131.: *Ps. LXXVIII. schliesst sich an die zweite Hälfte von Ps. 77. an, und wie jener V. 2. Gott, so bittet er V. 1. das Volk aufzuhorchen. Vermuthlich hat er mit seinem Vorgänger Einen Verf.: was zu glauben nicht blos* מעללי־אל *V. 7. gegenüber von* מעללי־יה 77, 12. *einlädt.* Koesterus: *Ps. 77. u. 78. hängen genau zusammen, denn*

beide erzählen die Geschichte der Nation in parünetischer Absicht und plötzlich abbrechend; Ps. 77. aber schliesst mit dem Auszuge aus Aegypten, von welchem Ps. 78. ausgeht.

78, 71. (sub fin.) לרעות ביעקב עמו ובישראל נחלתו

79, 1. (init.) באו גוים בנחלתך

79, 13. (fin.) ואנחנו עמך וצאן מרעיתך

79, 13. (fin.) ואנחנו עמך וצאן מרעיתך

80, 2. (init.) רעה ישראל . . נהג כצאן יוסף

Cf. praeterea 80, 7. תשימנו מדון לשכנינו ואויבינו ילעגו־למו cum 79, 4. היינו חרפה לשכנינו לעג וקלס לסביבותינו. Sic et Koest.

80, 9. גפן ממצרים תסיע

81, 11. המעלך מארץ מצרים

Cf. praeterea 81, 6. עדות ביהוסף שמו cum 80. inscr. עדות et v. 2. יוסף. Hitz. p. 135.: *Aus der Erwähnung Josephs* (81, 6.), *wo man Jakob erwarten sollte, lässt sich vielleicht auf Identität des Dichters mit dem von Ps.* 77, 16. 80, 2. 3. *schliessen.* Koester.: *Ps.* 79 *bis* 81 *sind verknüpft durch die schon Ps.* 74. 77. 78. *angedeutete Idee Israels als einer Lieblings-Heerde Jehova's: aus dieser Idee wird Ps.* 79. 80. *Trost in der gegenwärtigen Noth, und Ps.* 81. *Ermahnung für die Zukunft abgeleitet.*

81, 12. ואשלחהו בשרירות לבם ילכו במועצותיהם

82, 5. לא ידעו ולא יבינו בחשכה יתהלכו

Nisi potius hi Pss. propterea compositi sunt, quia in utroque 81, 7 ss. 82, 2 ss. Deus ipse verba faciens (illic ad Israelem, hic ad ejus principes) sistitur.

82, 1. (init.) אלהים נצב בעדת־אל

83, 2. (init.) אלהים אל־דמי־לך . . ואל־תשקט אל

82, 8. (fin.) כי־אתה תנחל בכל־הגוים

83, 19. (fin.) כי־אתה . . עליון על־כל־הארץ

83, 2. אלהים אל־דמי־לך

84, 10. ראה אלהים והבט

Ps. 84. in altera korahiticorum caterva unus elohimicus est, qui ea ipsa de causa ceteris anteponendus erat, ut cum asaphicis, qui omnes elohimici sunt, conjungeretur. Ceterum cf. באהלי־רשע 84, 11. cum אהלי אדום וישמעאלים 83, 7.

[Finis Psalmorum elohimicorum.]

84, 12. (penult.) חן וכבוד יתן יהוה לא ימנע־טוב
85, 13. (penult.) גם־יהוה יתן הטוב

85 (korah.), 8. הראנו יהוה חסדך וישעך תתן לנו
86 (dav.), 11. הורני יהוה דרכך
86, 16. תנה עזך לעבדך

Cf. praeterea 86, 15. ורב־חסד ואמת cum 85, 11. חסד־ואמת נפגשו.

86, 9. כל־גוים אשר עשית יבואו וישתחוו לפניך אדני
87, 4. אזכיר רהב ובבל לידעי
86, 1. (init.) הטה־יהוה אזנך כי עני ואביון אני
{88, 3. (sub init.) הטה אזנך לרנתי
{88, 16. עני אני וגוע מנער

Ergo Ps. 87. et 88. una ad Ps. 86. referendi; Ps. 87. ad vaticinium de conversione gentium 86, 9., Ps. 88. ad Psalmi 86. querelas se adjungit. Nam Ps. 86. valde propinquam cum Ps. 88. cognationem habet, cf. בור תחתיות 88, 8. cum שאול תחתיה 86, 13. et alia, de quibus v. Hitz. p. 143. Ceterum Ps. 87. לבני־קרח מזמור שיר, Ps. 88. שיר מזמור לבני־קרח inscriptus.

88. (inscr.) משכיל להימן האזרחי
89. (inscr.) משכיל לאיתן האזרחי

Haec inscriptionum utriusque Ps. aequalitas causae satis erat ad hos duos Pss. conjungendos, qui praeterea eo differunt, quod auctor Ps. 88. suammet ipsius miseriam, auctor Ps. 89. populi sui calamitatem conqueritur. Ps. 88. totus elegicus, Ps. 89. partim hymnicus (et ita quidem, ut non aptus sit ad Ps. 88. pertexendum), partim elegicus est. Dubito igitur, an similia, velut 88, 2. ה׳ אלהי ישועתי cf. 89, 27.; 88, 11—13. cf. 89, 48. 49. ansam dederint ad eos Ps. conjungendos, quae est Koesteri sententia; quamquam id ipsum non pernego, modo ne cum Hgst. eos Psalmos in unum confundas.

Finis Libri Tertii.

[Ps. 90 et 89 non cohaerent *)].

90 (mos.), 15. (sub fin.) יראה אל־עבדיך פעליך
91 (anon.), 16 (fin.) ואראהו בישועתי

Cf. praeterea אשביעהו 91, 16. cum שבענו 90, 14.; כי אתה ה׳ מחסי עליון שמת מעונך 91, 9. cum מעון אתה 90, 1. (Hitz. p. 155.).

*) Aliter Koest.: *Der Ps. 90. giebt einen Commentar zu 89, 48.: zu welchem Nichts hast du geschaffen die Menschenkinder.*

91, 1. (init.) ישב בסתר עליון
92, 2. (init.) ולזמר לשמך עליון

Cf. 92, 12. ותבט עיני בשורי cum 91, 8. רק בעיניך תביט ושלמת רשעים תראה (Hgst. IV, 1. p. 10.).

92, 9. ואתה מרום לעולם יהוה
93, 4. אדיר במרום יהוה

Egregie Hitz. p. 156.: *In nuce ist Ps. XCIII. bereits im neunten V. des vorhergehenden enthalten*, cui adstipulatur Hgst. IV, 1. p. 16 s. Ceterum Ps. 93, 5. fin. לארך ימים simul refertur ad Ps. 91, 16. ארך ימים אשביעהו.

93, 1. יהוה מלך גאות לבש
94, 2. השב גמול על־גאים

Aliter Koest.: *Der Wendepunkt des Ps. 94. liegt in dem Preise der Offenbarung V.* 12., *welcher sich an* 93, 5. *anschliesst.* Simul Ps. 94 ad 92 refertur, cf. 94, 8. בערים—כסילים cum 92, 7., et Ps. 92—94. insignes sunt figura anadiplosis, velut 92, 10. כי הנה איביך ה׳ כי־הנה איביך יאבדו; 93, 3. נשאו נהרות ה׳ נשאו נהרות קולם; 94, 3. עד־מתי רשעים ה׳ עד־מתי רשעים יעלזו; 94, 23. וברעתם יצמיתם יצמיתם ה׳ אלהינו: quae quidem eorum Pss. proprietas collectorem certo non latuit (Hitz. p. 56., Hgst. IV, 1. p. 17. 24. 84.).

94, 22. (sub fin.) ואלהי לצור מחסי
95, 1. נריע לצור ישענו

95, 3. כי אל גדול יהוה ומלך גדול על־כל־אלהים
96, 4. כי־גדול יהוה ומהלל מאד נורא הוא על־כל־אלהים

96, 10. 11. יהוה מלך.. ישמחו השמים ותגל הארץ ירעם הים ומלאו
{ 97, 1. יהוה מלך תגל הארץ ישמחו איים רבים
{ 98, 6. 7. לפני המלך יהוה : ירעם הים ומלאו תבל וישבי בה

Primo adspectu apparet, intimam inter hos Pss. intercedere necessitudinem et non solum Ps. 97. (cf. praeterea 97, 9. מאד נעלית על־כל־אלהים cum 96, 4. 95, 3.), sed etiam Ps. 98. referri ad Ps. 96., quocum et initium et exitus ipsius ad verbum consentit.

98, 6. 7. לפני המלך יהוה : ירעם הים
99, 1. יהוה מלך ירגזו עמים
98, 4. הריעו ליהוה כל־הארץ
100, 1. הריעו ליהוה כל־הארץ

Vides, Pss. 99. et 100. annexos esse ad Ps. 98, sed non ad eundem ejus locum. Ceterum cf. 99, 4. מישרים משפט וצדקה cum 98, 9.; 100, 5.

אמינתו .. חסדו cum 98, 3.; 100 fin. כי־טוב ה׳ cum 99 fin. כי־קדוש ה׳. V. de Pss. 91—100 unum cyclum conficientibus Hgst. IV, 1. p. 83—85.

100 (anon.), 5.	לעולם חסדו
101 (dav.), 1.	חסד־ומשפט אשירה
100, 2.	באו לפניו ברננה
101, 2.	מתי תבוא אלי

Appropinquationi ecclesiae ad Jehovam Ps. 100. respondet Dei ad vatem appropinquatio Ps. 101. Aliter Koest.: *Die Pss.* 101—104. *sind verbunden durch die Idee der unvergänglichen Gnade Gottes*, recteque fortasse: 101, 1. *schliesst sich an das Ende des Ps.* 100.

101, 7. (sub fin.)	לא־יכון לנגד עיני
102, 29. (fin.)	וזרעם לפניך יכון

Cf. quoque 102, 2. ושועתי אליך תבוא cum 101, 2. מתי תבוא אלי.

102 (anon.), 13. (med.)	ואתה תקום תרחם ציון
103 (dav.), 14. (med.)	כרחם אב על־בנים רחם יהוה על־יראיו

Cf. praeterea 103, 15. cum 102, 5. 12.; 103, 17. cum 102, 13. 28. 29.; 103, 22. מעשיו cum 102, 26. et al.

103. init. et fin.	ברכי נפשי את־יהוה
104. init et fin.	ברכי נפשי את־יהוה הללויה
105. init.	הודו ; fin. הללו־יה
106. init.	הללו יה הודו

Ps. 104. materiam laudis desumit ex historia creationis, Ps. 105. ex historia Patriarcharum et Israelis, Ps. 106. ex historia Israelis inde ab liberatione ex Aegypto, ita ut hi tres Pss., quorum Ps. 103. quasi prologus est, trilogiam efficiant quodammodo chronologice dispositam. Hgst. IV, 1. p. 126.: *Die Versetzung der david. Pss.* 101—103. *von ihrer natürlichen Stelle in der Sammlung der Pss. Davids erklärt sich nur daraus, dass die Sammler an sie hier Gleichartiges aus späterer Zeit anschliessen wollten*, cf. p. 166.

Finis Libri quarti.

[Ps. 106 et 107 arctissime cohaerent].

106. init.	הודו ליהוה כי־טוב כי לעולם חסדו
107, 1. (8. 15. 21. 31.)	הודו ליהוה כי־טוב כי לעולם חסדו

Ps. 107. *steht in naher Bez. z. Ps.* 106. *Auf diesen weist schon die Gleichheit des Anfanges zurück. Was* 106, 47. *gewünscht wurde, dafür wird* 107, 3. *gedankt. Der Preis des Herrn, der in Ps.* 106,

47. *im Fall der gewährten Erlösung verheissen worden, wird ihm hier nach gewährter dargebracht,* Hgst. IV, 1. p. 188 s.

107 (anon.), 1. הודו ליהוה כי־טוב כי לעולם חסדו
108 (dav.), 4. 5. אודך בעמים יהוה .. כי־גדול מעל־שמים חסדך

Ps. 108, 4. 5. est instar responsionis ejusque amplificantis (cf. 107, 31. 32.) ad Ps. 107, 1.

108, 4. אודך בעמים יהוה ואזמרך בלאמים
109, 30. (sub fin.) אודה יהוה מאד בפי ובתוך רבים אהללנו

109, 31. (fin.) כי־יעמד לימין אביון
110, 1. (init.) שב לימיני
110, 5. .. אדני על־ימינך

Insigne exemplum duorum Pss. propter externam quandam et fortuitam similitudinem connexorum. Aliter quidem Koest.: *Ps.* 108 — 110. *hängen zusammen durch die Idee des Messias als Besiegers der Feinde: Ps.* 108. *ist die Sieges-Hoffnung,* 109. *die Anklage der Feinde, u.* 110. *die Schilderung des Messianischen Sieges selbst.*

110 (dav.), 6. (cf. 1 *b*) ידין בגוים
111 (anon.), 6. לתת להם נחלת גוים

Cf. שלח 111, 9. cum ישלח 110, 2.; לעולם 111, 9. (8.) cum 110, 4. Recte Hgst. IV, 1. p. 261.: *Als Mittelpunkt des Ps.* 111. *muss V.* 6. *betrachtet werden.*

[Ps. CXI—CXIII. הללו יה]

111, 3. 10. וצדקתו (ותהלתו) עמדת לעד
112, 3. וצדקתו עמדת לעד

Recte Hgst. IV, 1. p. 267.: *Ps.* 112. *schliesst sich unmittelbar an den letzten V. des vorigen an und kann als Commentar zu diesem betrachtet werden. In V.* 3. 4. 8. *stellt er sich zu ihm in wörtliche Beziehung mit sinniger Umbiegung des Sinnes,* et aeque recte Hitz. p. 182.: *Ps.* 111. *preist im Kreise der* ישרים *die Herrlichkeit, Macht und Gnade Jehova's, Ps.* 112. *die daraus fliessende Herrlichkeit und Glückseligkeit der Jehovaverehrer, der* ישרים *(VV.* 2. 4.*).*

112, 1. הללו יה
113. init. et fin. יהללו יה

Cf. מְבֹרָךְ 113, 2. cum יְבֹרָךְ 112, 2. Recte Hgst. IV, 1. p. 259.: *Während Ps.* 111. *u.* 112. *das Halleluja nur zu Anfang, hat Ps.* 113.

dasselbe zu Anfang und zu Ende u. kündigt sich dadurch als den zusammenfassenden Schluss der Trilogie 111 — 113. *an.* Nos vero simul explicavimus, cur Ps. 111. praecedat, 112. sequatur, non vice versa.

113, 5—9. מושיבי ,להושיבי ,מקימי ,המשפילי ,המגביהי

114, 8. ההפכי

Bene Hitz. p. 182.: *Ps.* 113. *feiert die Allmacht Jehova's überhaupt,* 114. *ihre Bethätigung in einem geschichtlichen Ereigniss.* At pro certo sumi non potest, propterea hos Pss. connexos esse; nos potius Chirek compaginis in utroque Ps. aequaliter usitatum copulationis ansam (non per semet ipsum ejusdem auctoris indicium) esse existimamus.

114, 1. בית יעקב

115, 12. את־בית ישראל . . את־בית אהרן

Simul recte Hitz. p. 183.: *Durch V.* 18. *hängt Ps.* 115. *mit* 113, 2. *zusammen.*

115, 1. לא לנו כי־לשמך תן כבוד על־חסדך ועל־אמתך

115, 18. (fin.) הללו־יה

116, 4. 13. ובשם יהוה אקרא

116, 19. (fin.) הללו־יה

117, 2. חסדו ואמת־יהוה לעולם הללו־יה

Vides, Pss. 115 — 117 instar trifolii esse et, quemadmodum Ps. 116. refertur ad Psalmi 115. initium, sic Ps. 117. referri simul ad ejus initium ac finem, quare aptissimus erat ad horum trium Pss. ordinem concludendum.

117, 2. כי גבר עלינו חסדו

118, 1. 29. כי לעולם חסדו

Koest.: *Ps.* 111—117., *eine heilige Siebenzahl von Lobgesängen ähnlicher Form (alle, ausser* 114, *mit Halleluja), schliessen sich rückwärts än die glänzende Feier des Messianischen Sieges Ps.* 110, *vorwärts an das Dankgebet Ps.* 118.

118, 26. ברוך הבא בשם יהוה ברכנוכם מבית יהוה

119, 1. אשרי תמימי דרך ההלכים בתורת יהוה

Hgst. IV. 1. p. 312 s.: *Im Einzelnen finden sich mit Ps.* 111—118. *eine Anzahl naher Berührungen,* cf. 119, 7. אודך cum 118, 21. 28.; 119, 12. ברוך cum 118, 26. Est vero Ps. 119. Psalmo 118. subjunctus vel propter cogitati versuum, quos supra posuimus, convenien-

tiam, vel propter indolem gnomicam eorum communem. Nam nihili est quod Koest. ait: *Ps.* 118. *wird Jehova gepriesen wegen seines Tempels und seiner Feste,* 119 *wegen seines Gesetzes.*

119, 169—176. נפשי , לשוני , שפתי ,הצילני
120. נפשי , לשון , שפת , הצילה

Haec similia mere fortuita esse fatemur, sed collectorem impulisse arbitramur, ut Ps. 120. inter Pss. graduum primo loco poneret et Ps. 119 subjungeret, nisi probabilius habeas, conditionem poetae similem 119, 176 et 120, 5. expressam eorum Pss. vinculum esse.

PSALMI GRADUUM.

120, 1. אל־יהוה בצרתה לי קראתי
121, 1. 2. אשא עיני אל־ההרים..עזרי מעם יהוה

Ps. 121 est tanquam responsum leniens querelas Psalmi 120.

121 (anon.), 3. אל־יתן למוט רגלך
122 (dav.), 2. עמדות היו רגלינו בשעריך ירושלים

122, 9. למען בית־יהוה אלהינו
123, 2. כן עינינו אל־יהוה אלהינו

123 (anon.), 4. רבת שבעה־לה נפשנו
124 (dav.), 4. נחלה עבר על־נפשנו

Pss. 120 — 124. caterva sunt multiplici nexu inter se jugata, cf. שלום 122, 6—8. cum 120, 6.7.; 123, 1. cum 121, 1.2.: 124, 8. cum 121, 2.

124, 1. יאמר־נא ישראל
125, 5. שלום על־ישראל

Cf. Ps. 128. 129., qui eorundem verborum vinculo, sed vice versa colligati sunt.

125, 1. כהר־ציון
126, 1. את־שיבת ציון

Ceterum impletio spei 125, 3. expressae argumentum est Ps. 126., et voto 125, 4. respondet votum 126, 4.

126 (anon.), 1. היינו כחלמים
127 (salom.), 2. כן יתן לידידו שנא

127, 5. אשרי הגבר
128, 1. אשרי כל־ירא יהוה

Cf. Pss. 40. 41. eodem vinculo connexos. Ceterum bene Hitz. p. 195.: *Wenn Ps. CXXVII. Kindersegen als eine Belohnung, als eine Gnade Gottes preist: so lehrt das folgende Gedicht, beglückt mit solcher Gnade werde der Verehrer Jehova's.* Aliter Koest. p. 410.

128, 6. שלום על־ישראל

129, 1. יאמר־נא ישראל

Cf. Pss. 124. 125. et sententiam nostram de causa connexionis horum Pss. confirmari videbis.

129, 1. יאמר־נא ישראל

130, 7. יחל ישראל אל־יהוה

130 (anon.), 7. יחל ישראל אל־יהוה

131 (dav.), 3. יחל ישראל אל־יהוה

131, 1. שיר המעלות לדוד

132 (anon.), 1. זכר־יהוה לדוד את כל־ענותו

Ps. 131. demissum et humilem Davidis animum, cui preces Ps. 132. innituntur, speculi instar repraesentat.

132, 17. (sub fin.) שם אצמיח קרן לדוד

133 (dav.), 3. (fin.) כי שם צוה יהוה את־הברכה

133, 1. (init.) הנה
134 (anon.), 1. (init.) הנה
133, 3. (fin.) כי שם צוה יהוה את־הברכה
134, 3. (fin.) יברכך יהוה מציון

Psalmus, qui Psalmos graduum concluderet, aptior quam Ps. 134. non poterat inveniri, cf. העמדים 134, 1. cum 122, 2.; שאו 134, 2. cum 121, 1. 123, 1.; 134, 3^a cum 128, 5.; 134, 3^b cum 121, 2. 124, 8. Koest.: *Ps.* 132 — 134 *hängen zusammen durch die rühmende Erwähnung Zions.*

Finis Psalmorum Graduum.

134, 1. ברכו את־יהוה כל־עבדי יהוה וגו׳

135, 1. 2. הללו את־שם יהוה הללו עבדי יהוה וגו׳

Quemadmodum initium, sic finis horum Pss. sibi mutuo respondet.

135, 3. הללו־יה כי־טוב יהוה
136, 1. הודו ליהוה כי־טוב

Omnino gemini sunt hi Pss. antiphonici atque unus ad alterius exemplar factus Koest. p. 427., Hitz. p. 202.: *Wie sein Vorgänger, so feiert auch Ps. CXXXVI. Jehova als den Allmächtigen aus der Natur sowohl, wie aus der Urgeschichte des Volkes, u. trifft in einzelnen Zügen der Schilderung völlig mit ihm zusammen, vgl. V.* 17—22. *mit Ps.* 135, 10—12.

136, 23. שבשפלנו זכר לנו

137, 7. זכר יהוה לבני אדום את יום ירושלים

137 (anon.), 4. איך נשיר את־שיר־יהוה

138 (dav.), 5. וישירו בדרכי יהוה

138, 6. כי רם־יהוה ושפל יראה וגבוה ממרחק יידע

139, 2. אתה ידעת שבתי וקומי בנתה לרעי מרחוק

Cf. ותאחזני ימינך 139, 10. cum ותושיעני ימינך 138, 7., v. Hitz. p. 204. (ubi inter alia dicit: *Ps. CXXXIX. eignet sich dazu, von seinem Vorgänger eine selbstständige Fortsetzung zu bilden).* Egregie Koest.: *Durch den Preis göttlicher Allwissenheit hängt Ps.* 138 *mit* 139 *zusammen.*

139, 14. אודך על כי . . . נפלאים מעשיך ונפשי ידעת מאד

140, 13. ידעתי כי־יעשה יהוה דין עני משפט אבינים

140, 7. האזינה יהוה קול תחנוני

141, 1. האזינה קולי

142, 2. קולי אל־יהוה אתחנן

143, 1. האזינה אל־תחנוני

Non solum his vv., sed multis iisque arctissimis propinquitatis vinculis hi quatuor Pss. conjuncti sunt, cf. 140, 5. שמרני מידי רשע cum 141, 9. שמרני מידי פח; 140, 6. טמנו . . פח לי cum 141, 9. פח יקשו לי, 142, 4. טמנו פח לי; 140, 6. מקשים cum 141, 9. מקשות; 142, 7. הצילני מרדפי cum 143, 9. הצילני מאויבי; 142, 4. בהתעטף עלי רוחי cum 143, 4. ותתעטף עלי רוחי; 142, 8. הוציאה ממסגר נפשי cum 143, 12. תוציא מצרה נפשי, unde id quod Ps. 142. per imaginem dicit explicatur. Hitz. praeterea confert 140, 10. et 141, 6.; 140, 3. et 141, 5. רעות; 140 ult. et 142 ult.; 142, 4. בארח זו אהלך et 143, 8. דרך־זו אלך. Ex his omnibus apparet, cur collector hos Pss. copulaverit et simul cur eos hoc, non alio inter sese ordine collocaverit. Bene Hitz. p. 206.: *Alle vier Pss. erscheinen durch die sprachlichen Aehnlichkeiten der Stellen Ps.* 140, 7. 141, 1. 142, 2. 143, 1. *äusserlich verbunden*, et: *Wie*

der Dichter Ps. 142, 4. *klagt:* תתעטף עלי רוחי, *so auch Ps. CXLIII. V. 4.; in demselben Stadium des Psalms wird derselbe Gemüthszustand gezeichnet genau mit denselben Worten,* et: *Der Dichter fleht Ps.* 142, 8. הוציאה ממסגר נפשי, *gleicherweise Ps.* 143, 11. תוציא מצרה נפשי: *durch welche Parallele zugleich sich jenes* מסגר *dahin erläutert, dass es bildlich von Bedrängniss zu verstehen sei.*

143, 12. (fin.) cf. 2.	כי אני עבדך
144, 10.	הפוצה את־דוד עבדו

Cf. praeterea הצילני 143, 9. 144, 8. 11.; אליך כסיתי 143, 9. cum בו חסיתי 144, 2.

144 init.	ברוך יהוה
145, 1.	ואברכה שמך לעולם ועד
145 fin.	ויברך כל־בשר שם קדשו

Koest.: *Ps.* 144—150. *bilden eine heilige Siebenzahl von Lobgesängen zum Beschluss u. zwar schildern die* 4 *ersten Gottes Wohlthaten, die* 3 *letzten den ihm gebührenden Preis.*

145 (dav.), 14.	וזוקף לכל־הכפופים
146 (anon.), 8.	יהוה זקף כפופים

Cf. praeterea אהללה 145, 2. 146, 2. שׂבר 145, 15. 146, 5. (Hitz. p. 212.).

[Ps. CXLVI—CL. הללו יה]

146, 9.	יתום ואלמנה יעודד
147, 6.	מעודד ענוים יהוה

Vides, Pss. 146. 147. prorsus eadem ratione connexos esse, qua Pss. 145. 146. Cf. insuper אלהיך ציון 146, 10. 147, 12.; הללי 146, 1. 147, 12., unde hos Pss. omnino gemellos esse apparet. Hitz. confert etiam 145, 15. 16. 146, 7. 147, 14.

147, 16—18.	הנתן שלג כצמר — ישלח דברו וימסם
148, 8.	אש וברד שלג וקיטור רוח סערה עשה דברו

Cf. praeterea תהלה 147, 1. 148, 14. et omnino versus ultimos horum Pss., qui mutuo sibi respondent.

148, 14. (ult.)	תהלה לכל חסידיו
149, 9. (ult.)	הדר הוא לכל־חסידיו

149, 3. יהללו שמו במחול בתף

150, 4. הללוהו בתף ובמחול

Koest.: *Der Schluss des Psalters fordert Alles* (148.) *und besonders Israel* (149.) *auf, Jehova zu preisen, und zwar mit allen Instrumenten* (150).

Postquam omnes Psalmos ad postremum usque percensuimus eosque omnes lege analogiae velut serie inter sese cohaerere probavimus, in conspectu est, quam vario multiplicique modo collector legem istam ad Psalmos connectendos adhibuerit. Vides enim

1) plerumque binos Psalmos conjungi, ita ut secundus ad primum et tertius qui subsequitur rursus ad secundum se adjungat et cum quarto par novum conficiat, ergo non solum binos Pss. qui par conficiunt inter se, verum etiam singula paria cohaerere: quam quidem regulam tantummodo in finibus libri I—III. in Psalmis 41 et 42, 72 et 73, 89 et 90, qui inter se nexi non sunt, neglectam videmus. Saepenumero autem terni Psalmi conjunguntur, idque vel ita, ut Psalmus secundus et tertius ad primum propter simile, quod ipsis cum eo commune est, accedant, velut Ps. 7. 8. 9.; 57. 58. 59. al., vel ita ut alio simili secundus, alio tertius cum primo cohaereat, velut Ps. 10. 11. 12 = 10 + 11, 10 + 12; 86. 87. 88 = 86 + 87, 86 + 88.

2) Vinculum, quo bini ternive Psalmi inter se apti colligatique sunt, plerumque cogitatio est similibus vel iisdem verbis expressa, nonnunquam, non obstante formae dissimilitudine, tantummodo cogitatio, velut 10 et 11. Crebro sola formae externae similitudo, modo talis sit, quae oculos feriat, sufficit, velut 4 et 5.

3) Conjungi solent ejusmodi potissimum Psalmi, quorum vel exitus, velut 4 et 5, 13 et 14, vel initia, velut 21 et 22, 56 et 57, inter se consentiunt, nisi, id quod perinde est, initium posterioris cum exitu prioris, velut 14. 15., aut exitus posterioris cum initio prioris, velut 27. 28., aliquid similitudinis habet. Magnopere variat connexionis ratio, ita vero, ut in aperto sit, collectorem inprimis initia et exitus singulorum Psalmorum respexisse.

4) Crebro Psalmi conjuncti plura similia exhibent, quorum alia alii notatu digna judicaverunt, ita ut dubium esse possit, quodnam simile collectorem ad eos componendos adduxerit. Fortasse rationem habuit omnium, idque ibi potissimum, ubi ea similium copia ex eadem radice h. e. argumenti similitudine effloruit; nam hoc facile in-

telligitur, collectorem hos illosve Psalmos tanto majori jure conjungere sibi visum esse, quanto eos crebris locis vel toto argumento sibi similiores esse ac non modo analogiam quandam prae se ferre, sed toto argumento propinquos inter se ac finitimos esse deprehenderit.

5) Interdum binos Psalmos propterea copulavit, quia posterior voci prioris echûs instar respondere ipsi videbatur, velut 20. 21. *(Echopsalmen)*, vel quia posterior statum et affectus psalmistae prorsus contrarios exhibet, velut 21. 22. *(Contrastpsalmen)*, vel quia posterior cogitationem aliquam in priore expressam pertexit et amplificat, velut 22. 23., 86. 87. *(Fortschrittspsalmen)*; cui quidem triplici Psalmos componendi modo tres parallelismi species, synonymus, antitheticus et progressivus, comparari possunt.

6) Raro collector inscriptionibus Psalmorum, quatenus plus quam terminos technicos continent, velut Ps. 36., vel plane singulares sunt, velut 56. 88. 89., ad filum pertexendum utitur.

Postquam lex illa, secundum quam Psalterium dispositum esse suspicati eramus, totius Psalterii pervestigatione veram se nobis comprobavit, excutiamus nunc, quid quantumque momenti insit inventis nostris ad historiam Psalmorum collectionisque eorum illustrandam.

1) Primum exploratum est, totum Psalterium convenienter uni eidemque legi esse dispositum. Hinc consequitur, aut redactorem postremum Psalmos omnes, quos partim collectos repererat partim ipse collegit, denuo digessisse aut eum se ad ordinem collectionum aetate superiorum applicuisse. Cum vero ex nota כלו תפלות וגו׳ Psalmo 72. subscripta pateat, exstitisse principem aliquam collectionem eamque intra fines Psalmorum 1. et 72. contineri, et cum, ut in commentatione de duplici Psalmorum indole ostendimus, argumentis haud levibus confirmari possit, librum Psalmorum tertium (Ps. 73—89.) appendicem esse, quae ad collectionem primam posterius, sed ante conclusionem Psalterii accesserit: quaestio illa, utrum redactor postremus illum dispositionis modum primus excogitaverit an ad eum se adjunxerit, non poterit dijudicari nisi noverimus, quinam Psalmorum libri I—III. pro recentibus et recens interpositis habendi sint. Qui quidem si demi possent, non violato illo ordine similia similibus jungente, hic ordo pro antiquo habendus esset; si non, pro recenti. Haec vero disquisitio tam ardua et lubrica est, ut ab ea hoc loco abstinendum nobis esse arbitremur. At (ut profiteamur id quod nobis simillimum veri videtur) si in Psalmos anonymos, quos interpositos esse maxime probabile est,

intueamur et reputemus, quam arctis vinculis Ps. 10 et 11; 33 et 34; 43 et 44 cf. 71 et 72; 67 et 68 cohaereant: eo adducimur, ut credamus, redactorem postremum Psalmos collectionis primae et appendicis, quorum ordinem, cum Psalmos recentiores interponeret, non intactum relinquebat, primum convenienter legi isti, quam invenimus, digessisse, certe hunc ordinem, ubi ab ipso turbatus esset, restituisse *).

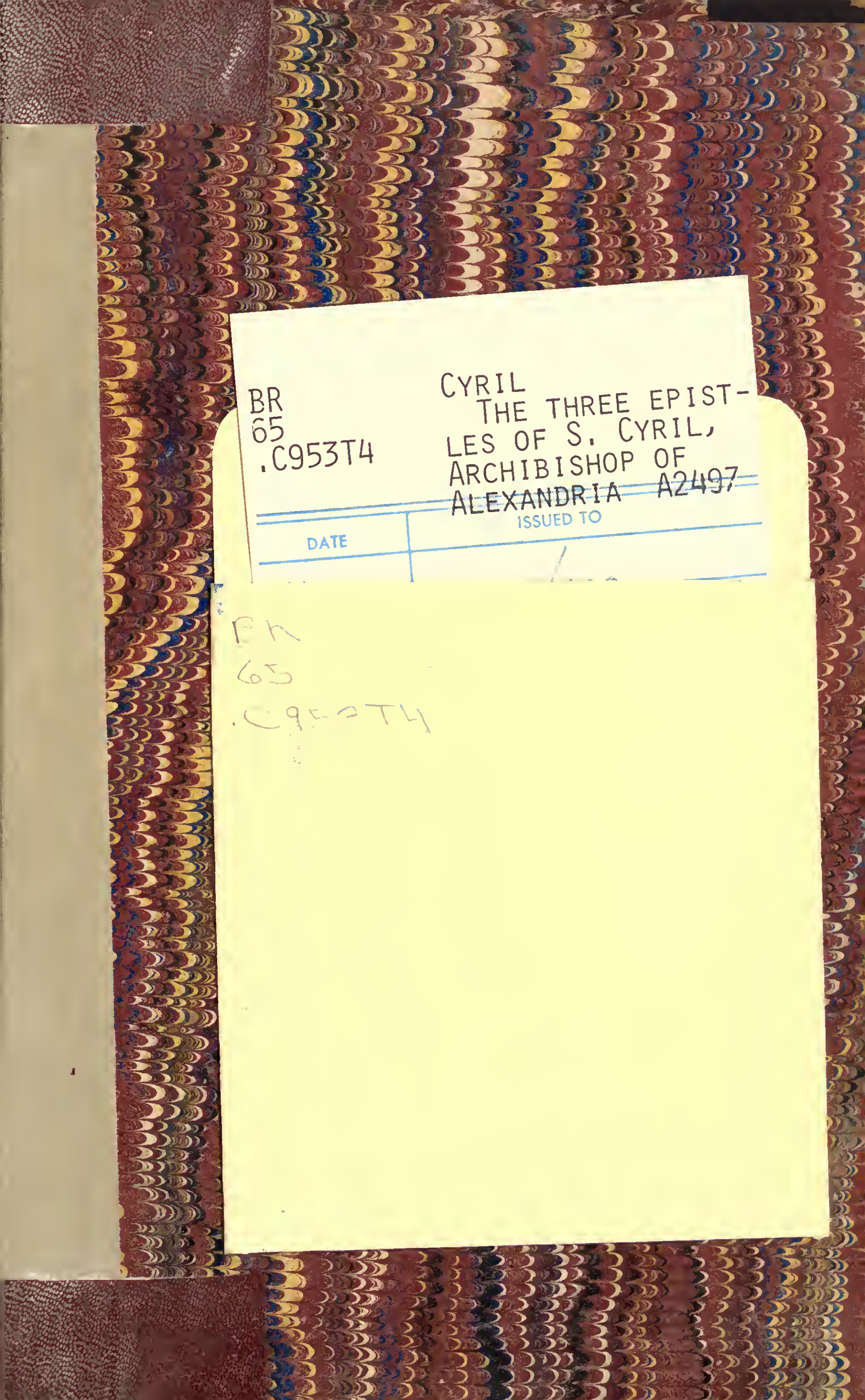
2) Deinde iis, quae adhuc exploravimus, edocti sumus, ex sola Psalmorum binorum pluriumve vicinitate eorumque inter sese similitudine neutiquam concludi posse, eos ab eodem auctore conscriptos esse: qua conclusione Hitzigius creberrime utitur et qua ceteri quoque Psalmorum interpretes multifariam seduci se passi sunt. Nos contra sic ratiocinamur: Psalmi magis minusve inter se consimiles propter hanc ipsam similitudinem, nulla habita originis eorum ratione (uti conjunctio Psalmorum anonymorum et aperte recentiorum cum davidicis ostendit), a redactore compositi sunt. Fieri sane potuit (neque hoc frequenter factum infitiamur), ut redactor Psalmos similes quaerens in Psalmos ejusdem auctoris, quippe qui necessitudine se attingere soleant, incideret, at ubivis unum alteri subjunxit non quod ejusdem auctoris esset (id quod redactorem plurimis in Psalmis aeque ac nos latuisse credibile est), sed quia sequentem superioris tam similem reperiebat, ut ad seriem continuandam ei videretur esse idoneus.

3) Labefactatur ea quoque sententia, quam in comm. suo in Psalmos crebris locis protulit Hengstenbergius. Is enim cum Psalmus anonymus inscriptum sequitur, cujus aliquam similitudinem gerit, itentidem inculcat, anonymum cum inscripto unum corpus conficere, bipartitum illud et ab eodem auctore profectum (velut Ps. 9 et 10; 32 et 33; 42 et 43; 70 et 71). Hoc modo alias quoque binos Psalmos dilogice copulatos esse existimat (Ps. 1 et 2; 88 et 89), ternos

*) Fortasse haec conjectura nostra eo confirmatur, quod Pss. 41 et 42; 72 et 73; 89 et 90 non sunt homogenei, cum contra Pss. 106 et 107 maximam inter se similitudinem habeant. Consentaneum est enim, redactorem Psalmum seriem davidicorum collectionis principis concludentem (41) et Psalmum in fine ejusdem collectionis positum (72) loco movere noluisse. Neque Psalmo 89, qui appendicem concludit, similem adjungere poterat, cum Psalmus Mosis, quantumvis dissimilis, aptissimus ei videretur, qui collectionem recentem inchoaret. At in finibus libri IV. et V., ubi nihil obstabat, legem illam homogenei observavit; Psalmi enim 106 et 107, quamquam Berachâ separati, similitudinis vinculo arctissime colligati sunt.

trilogice (101—103; 108—110; 111—113), quaternos tetralogice (114—117), idque non solum consilio redactoris, sed consilio auctorum. Quod quamquam omnino falsum esse non contendimus, apparet tamen, cautionem in ea re adhibendam esse, ne forte Psalmos similes, quos redactorem consulto conquisivisse constanterque conseruisse novimus, praepostere pro comparibus et ad eundem auctorem referendis habeamus, cum similitudo amborum vel plane fortuita esse possit vel eo orta, quod poeta recentior Psalmum antiquiorem ad imitandum sibi proposuit. Omnes istae dilogiae, trilogiae et tetralogiae ante omnia documento sunt, redactorem in Psalmis instar annulorum catenae vel florum coronae connectendis multa cum solertia versatum esse.




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